

Digitized by the Internet Archive
in 2012 with funding from
Drew University with a grant from the American Theological Library Association

1318229 ROWE 127 SO 4 06082
H ROWE
127 SOUTH ST
JIM THORPE PA 18229

Together®

FOR METHODIST FAMILIES / OCTOBER 1967



We Need a New Reformation—Here! / The Church That Refuses to Die
Psalm 148 Illustrated / Chaplain in Viet Nam



SOMETHING special is always cooking for you

And right now, it's the hottest line of durable play furniture ever—Cokesbury's new KinderKraft children's furniture. Just one example of the many fine church and church school supplies available for you at Cokesbury's fourteen bookstores and six regional service centers . . . serving Methodists everywhere.

Atlanta • Baltimore • Boston • Chicago • Cincinnati • Dallas • Detroit • Kansas City
Los Angeles • Nashville • New York • Pittsburgh • Richmond • San Francisco

Cokesbury



Is thy heart right, as my heart is
with thine? Dost thou love and serve
God? It is enough, I give thee
the right hand of fellowship.

—John Wesley (1703-1791)

Together®

For Methodist Families / October 1967



After-Hour Jottings . . . Sometimes there is a great deal more to a picture than meets the eye. **This month's cover**, for example, is simply a photograph of a child's eye looking through a knothole, and was submitted by a reader for our 11th Photo Invitational: *The 148th Psalm* [for others, see pages 33-44].

So far, so good. As you would expect, the picture reminds us of our boyhood days outside the hometown ball park. But the photographer, **Robert C. Barnes** of Joplin, Mo., tells us this is not a boy's eye—it belongs to his daughter, **Kathy**, age 14.

Anyway, it started us to thinking about knotholes—and what has happened to them. Knotholes aren't what they used to be. Today they are man-made, not merely to satisfy curiosity, but to keep "sidewalk superintendents" from tumbling into bottomless excavations at building sites. And somehow these strictly artificial knotholes lack the enchantment and excitement we felt when we thought we were peering into a forbidden realm where ad-

(Continued on page 2)

IN THIS ISSUE

- 4 **Ecumenism Sweeps the Campus** *Church in Action*
- 13 **Your Child Can Pray in School**
By Richard G. Bacon
- 15 **We Need a New Reformation . . . Here!**
By Michael Novak
- 20 **Who Cares?** *By Paul Carruth*
- 23 **Viet Nam Chaplain** *Pictorial*
- 30 **College Orientation—For Parents**
By Joe A. Howell
- 32 **The 148th Psalm** *Color Pictorial*
- 45 **12th Photo Invitational Announcement**
- 46 **Unusual Methodists**
- 48 **Surely God Is Here** *By Stanley J. Menking*
- 50 **The Church That Refuses to Die**
By Robert L. Gildea
- 64 **Adults Study—And Like It!** *By Howard Grimes*
- 67 **They're 'Turned-On' to Learning**
By Newman Cryer

FEATURES / DEPARTMENTS

Page 2 *Illustration Credits* / 8 *TV This Month* / 56 *Teens Together* / 59 *Browsing in Fiction* / 60 *Looks at New Books* / 61 *Your Faith and Your Church* / 70 *Small Fry* / 72 *Letters*.

TOGETHER—the Midmonth Magazine for Methodist Families
Vol. XI, No. 10. Copyright © 1967, The Methodist Publishing House

Editorial Office: Box 423, Park Ridge, Ill. 60068. Phone (Area 312) 299-4411.
Business, Subscription, and Advertising Offices: 201 Eighth Avenue, S., Nashville, Tenn. 37203. Phone (Area 615) CHapel 2-1621.

TOGETHER is published monthly by The Methodist Publishing House at 201 Eighth Ave., South, Nashville, Tenn. 37203, where second-class postage has been paid. **Subscription:** \$5 a year in advance, single copy 50¢.

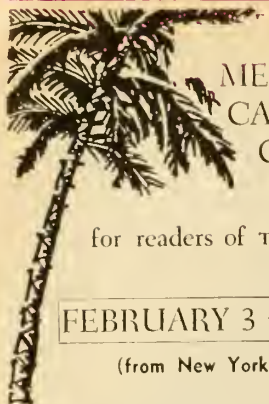
TOGETHER CHURCH PLAN subscriptions through Methodist churches are \$2.52 per year, cash in advance, or 63¢ per quarter, billed quarterly. **Change of Address:** Five weeks advance notice is required. Send old and new addresses and label from current issue to Subscription Office. **Advertising:** Write Advertising Office for rates. **Editorial Submissions:** Address all correspondence to Editorial Office, enclosing postage for return of materials. **TOGETHER** assumes no responsibility for damage to or loss of unsolicited manuscripts, art, photographs.



TOGETHER continues the **CHRISTIAN ADVOCATE** which was founded in 1826 as "an entertaining, instructive, and profitable family visitor." It is an official organ of The Methodist Church. Because of freedom given authors, opinions may not reflect official concurrence. The contents of each issue are indexed in the **METHODIST PERIODICAL INDEX**.

Editorial Director: Ewing T. Wayland / **Editor:** Richard C. Underwood / **Managing Editor:** Paige Carlin / **Art Editor:** Robert C. Goss / **Picture Editor:** George P. Miller / **News Editor:** Willmon L. White / **Associate Editors:** Ernestine C. Cofield, Newman Cryer, Helen Johnson, Ira M. Mohler, Charles E. Munson, Herman B. Teeter / **Assistants:** Judith J. Wayland and Anne McGuire (news); Bobbie Moore (research); Loretta Carlson (production); Martha Lane (manuscripts) / **Contributing Editors:** Gerald H. Kennedy, T. Otto Nall, David Poindexter, James M. Wall, Dale White / **Press and Church Relations Manager:** Herbert E. Langendorff / **Business-Circulation Manager:** Warren P. Clark / **Advertising Manager:** John H. Fisher / **Promotion Manager:** Lewis G. Akin / **Fulfillment Manager:** Robert O. Vandergriff.

Publisher: Lovick Pierce



1968 METHODIST CARIBBEAN CRUISE TOUR

for readers of TOGETHER

FEBRUARY 3 to 16, 1968

(from New York City)

Featuring two pleasant and relaxing weeks cruising the Caribbean on a truly palatial and safe luxury liner. Your ship will be your floating resort hotel, with all shore excursions, all meals and all tips included.

100% Escorted • All-Expense
VISIT

JAMAICA
NETHERLANDS ANTILLES
BARBADOS
ANTIGUA, B.W.I.
THE VIRGIN ISLANDS

For FREE descriptive folder giving all details, write to
METHODIST TOUR DIVISION
Wayfarer Group Travel, Inc.
2200 Victory Parkway
Cincinnati, Ohio 45206

NAME _____
ADDRESS _____
CITY _____
STATE _____ ZIP _____

EUROPEAN PALESTINE TOUR, New Low Price. Exciting adventure in the land of the Bible with congenial Christian group. Personally escorted, offering superb accommodations, plus innumerable extra features at no extra cost. 15 years travel experience. Rev. Lester K. Welch, 900 4th Street, S. W., Washington, D. C. 20024

BIBLE LANDS The journey will fulfill your dream of peace.

To go to the Holy Land is to leave the 20th century and return to Christianity's birth. And our Bible Lands Tour takes you there for as little as \$898*—with escorted departures every Monday and Thursday through 1968. Stand where a stable stood in Bethlehem, retrace His steps along the Way of the Cross, feel His presence in the Upper Chamber of the Last Supper. Far more than a journey, your visit to the Holy Land will be a soul-stirring experience. Mail this coupon for complete details and information on our Pay Later Plan.

*Based on 14-21 day GIT Economy Class fares from N.Y.

Lufthansa German Airlines, Dept. TO-10
410 Park Avenue, New York, N.Y. 10022
Send information on the Bible Lands Journey.

Name _____

Address _____

City _____ State _____

Zip _____ I plan to leave _____

My Travel Agent is _____



Lufthansa

JOTTINGS/ (Continued from page 1)

mission was \$1.50, and we had only a dime and a couple of Indian-head pennies in our pockets. (Looking back, we realize the ball-park policeman knew those knotholes were there all the time.)

Mr. Barnes tells us that he wasn't thinking of ball-park peepholes when he conceived his picture. He wanted to put it on film because he believes a child with all his "enthusiasm, curiosity, love, and laughter, is the Almighty's supreme creation."

Just the same, we like to think that the Almighty also had little boys in mind when he caused holes to be carved in the hearts of trees he knew someday would become board fences around the ball parks of long ago.

✦ ✦ ✦

Most of the time, we must admit, good pictures speak for themselves. Otherwise, they wouldn't be good pictures. That is especially true, we think, of those in this month's 12-page color section. And that is why we made no effort to weigh them down with wordy captions. Just the color pictures, along with the message of the 148th Psalm, are enough.

We found some of the comments by our photographers almost as interesting and inspiring as the pictures themselves. For example, listen to **Larry E. Holsten** of Excelsior, Minn., whose photograph of water lilies and cloud reflections appears on page 35:

"Every time I do close up work on nature subjects, the same thought always comes to mind. The thought is that everything God has created becomes more orderly and detailed as you increase magnification. And conversely, everything that is man-made shows more and more imperfection as magnification increases."

There was frustration, too, when **Mrs. Walter A. Michel** arrived with her husband on his first visit to the redwoods of California. "It was around 9 a.m., and quite foggy," Mrs. Michel writes. "We were disappointed because we wanted to take pictures and have a good look at the redwoods [when] suddenly the sun burst through . . . It was quite spectacular." She adds that she "felt humble in the presence of these towering giants living before Christ's birth," and the result, *Sunburst*, was selected to lead off this month's pictorial [page 33].

✦ ✦ ✦

Norman A. Bishop of Longmire, Wash., gets credit for the photograph of *Man Walking on Ice*, page 34, but he wants to share it with his companion, A. Donald Spaulding. It was Christmas Eve, 1955, and the two were climbing Mexico's 17,883-foot Mount Popocatepetl, ascending a steep, icy slope near the summit.

"When I noticed light streaming under my crampons and glittering on the ice above me, I had Don position himself . . . The picture has come to signify for me the challenge of mountaineering and, beyond that, the challenge of life."

Mrs. David M. Diehl's picture on page

38 goes back to 1959 when she and her husband saw the eruption of Kilauea Iki volcano on the island of Hawaii. "We were able to enjoy the beauty of this eruption at close range, as it was contained within the crater. This experience gave us real insight into the meaning of creation and the power of God."

In addition to volcanic fire, many subjects submitted involve water in one form or another—clouds, fog, frost, snow, or a stream like that depicted on pages 40-41 by **Charles H. Birnie's** *Swans in Flight*.

Says Mr. Birnie, who submitted eight transparencies involving birds, sunbeams, burning autumn leaves, and rolling hills: "I am not a writer, so it is difficult for me to put into words just what inspired me to take these pictures. I do know, however, that with a camera and an appreciation for the Lord's creations one feels closer to life itself."

Quite appropriate, we think, is the last picture [page 44]—that of a metal cross submitted by **Frederick Paul Shultz** of Rockville, Md. "To me," he explains, "the way the cross caught the power of the sun and spread it out in all directions was much the same as Christ spreading the power of God throughout the world." Mr. Shultz confides that he spent three months of watchful waiting before he could "capture this on film as I felt it should be."

Comments like these suggest some of the thinking behind the hundreds of beautiful photographs that turned up in the 11th *Photo Invitational*, one of the most successful to date. More challenging, perhaps, will be next year's *Invitational* on the theme *Youth in Action—What Are They Doing?* described in detail on page 45.

✦ ✦ ✦

Among our contributors: When **Joe A. Howell** sent us *College Orientation—For Parents* [page 30], he was dean of men at Southern Methodist University. Since then he has been named dean of students at SMU . . . A frequent contributor to our pages is **Robert L. Gildea** of Indianapolis, Ind., whose *The Church That Refuses to Die* appears on pages 50-55. Mr. Gildea is director of the Indiana Area office of Methodist Information, and is editor of his area's monthly news supplement in *TOGETHER*.—Your Editors

ILLUSTRATION CREDITS

Credits for our cover picture and those on pages 33 through 44 will be found under *Photo Invitational Data* on page 76.

Pages 23-24-25-26-27-28-29—James Pickerell, *Black Star* • 45—Bob Taylor • 46 *Top*—Virginia Turner, *Bot.*—Hobart C. Smith • 47 *Top*—Art Hager, *Bot.*—*South Carolina Methodist Advocate* • 60—From *Casey: The Life and Legend of Charles Dillon Stengel* by Joseph Durso, courtesy Prentice-Hall, Inc. • 67-68-69—Jimmie Jeffries • 50-51-52-53-54-55-61—George P. Miller.

“Please, help me find my mother”

*Sad and hungry, Lin San asked our CCF worker:
“Please, help me find my mother.”*

Little Lin San has been wandering all day through the streets of Taipei, Formosa, looking for her mother.

Now it is almost dark and she is cold, hungry and frightened.

Our CCF staff worker found her here, leaning against this rough wall. Lin San looked up and asked, “Please, help me find my mother.”

But Lin San didn't know her family name or where she lived. So we took her into one of our Homes, and for months advertised in the paper, checked daily with the police—yet never found her mother.

Was Lin San abandoned? Lost? Are her parents even still alive? We will probably never know.

All we can do now is appeal to Americans to help us care for her in a Home where another “mother” will lovingly tuck her into bed every night.

And she is only one of thousands—children who look to us for love and care. Since 1938, Americans have been sponsoring such children, sharing their blessings with youngsters around the world.

For only \$12 a month, you too can help a child like Lin San. You will receive a photograph, personal history and the opportunity to write letters.

Your child will know who you are, and will answer your correspondence. You can send a special gift at Christmas or for a birthday.

You will find that helping a needy child this way is an intimate, person-to-person experience. CCF programs overseas are approved as having met the conditions of registration with the United States AID's Advisory Committee on Voluntary Foreign Aid.

Little Lin San and children like her need your love. So won't you help? Today? Thank you.

Sponsors urgently needed this month for children in Korea, Taiwan, India, Brazil. (Or let us select a child for you from our emergency list.)



Write today: Verbon E. Kemp

CHRISTIAN CHILDREN'S FUND, INC.

Box 511, Richmond, Va. 23204

I wish to sponsor ☐ boy ☐ girl in (Country) _____

☐ Choose a child who needs me most.

I will pay \$12 a month. I enclose first payment of \$_____

Send me child's name, story, address and picture.

I cannot sponsor a child but want to give \$_____

☐ Please send me more information

Name _____

Address _____

City _____

State _____ Zip _____

Registered (VFA-080) with the U. S. Government's Advisory Committee on Voluntary Foreign Aid. Gifts are tax deductible.

Canadians: Write 1407 Yonge, Toronto 7

TG 107

The Church in Action

A recent vote by young Methodists to phase out the Methodist Student Movement and join the ecumenical University Christian Movement is only the latest milestone as . . .

Ecumenism Sweeps the Campus

THE ECUMENICAL movement on U.S. college campuses is not a new phenomenon nor, for that matter, is Methodist participation in it. This summer, however, Methodist students and pastors made historic decisions that will change the ecumenical shape of things to come. Students voted to phase out their national Methodist Student Movement (MSM), and the Association of College and University Ministers of The Methodist Church joined the National Campus Ministry Association.

Meeting in early June, members of the National Conference of the Methodist Student Movement (NCMSM) took the first step toward uniting their group organically with the new ecumenical University Christian Movement (UCM).

Unanimously, the MSM state and regional presidents said they wanted to move from their own organization and find "intercollegiate expression" in UCM.

Their resolution calls for the phase out to take place over a two-year period. However, because NCMSM is an official body of The Methodist Church, the change is subject to the approval of the General Conference that will meet in April, 1968.

New Structure: The University Christian Movement was formed last year to take the place of the former National Student Christian Federation. It is an ecumenical organization of Protestant, Anglican, Roman Catholic, and Eastern Orthodox campus groups with an evolving history that dates back more than 20 years.

The real significance of UCM is that in it the ecumenical student movement passes from federated status to organic union. The national denominational bodies that made up the old

National Student Christian Federation became charter members of the infant UCM—along with Roman Catholic and Eastern Orthodox groups—but retained their own national identities to assure organizational success. Now, after UCM's first year, Methodist campus leaders feel that their own phase out of parallel structures and programs is necessary if UCM is to "live and thrive."

This action does not preclude the continuation of state, regional, and local MSM structures.

Local and regional MSM groups have never been responsible to the national conference, nor is the national conference representative of local and regional MSMs or Wesley Foundations. Rather, the national conference has been cast in the role of co-ordinator and interpreter of the overall church at the national level. During the next two years that role will be shifted to the University Christian Movement.

In the meantime, the newly elected national MSM council will work with

the five UCM regional vice-presidents and the UCM field staff in explaining UCM to local and regional MSM and Wesley Foundation organizations and what it potentially means for them.

Regional and local MSM groups will be encouraged to send representatives to UCM assemblies, but each local campus must decide on its own whether or not to become part of UCM. Basically, relationships in UCM are local and ecumenical—each local, ecumenical campus group is directly related to the national UCM organization.

Many campuses where Methodist groups exist already have joined ecumenically and have been accepted into UCM membership.

Dennis Campbell, national MSM president and first-year Yale divinity student, sees his job for the next two years as interpreting UCM's mission to local groups. He foresees no fundamental changes as far as the ministry of campus pastors is concerned nor any elimination of the Christian movement on college campuses by Methodists. Rather, national MSM leaders are simply saying that every movement must have a mission and the University Christian Movement, they believe, is the way to pursue the Christian mission task on campus most effectively.

UCM Leadership: The University Christian Movement is not new to Methodists. Their leaders have been active participants in the ecumenical community idea from its beginnings in the old National Student Christian Federation. They were offering plans, revising them, and debating them a full year before UCM actually came into being.

Mrs. Charlotte Bunch Weeks, of Washington, D.C., the first UCM pres-



*The centrality of Christ
in UCM's total mission is symbolized
by the official emblem of the
new campus organization.*

ident, is a past national MSM president. Steven Schomberg, new UCM president, is a former Iowa MSM president and presently a second-year theologian at Union Theological Seminary in New York City. Other active Methodists include one of the five regional vice-presidents and the associate general secretary.

In addition, the national MSM magazine, *motive*, was adopted last year as the official UCM publication although it is still staffed and published by the Division of Higher Education of the Methodist Board of Education.

Conference Approval: UCM comes to Methodism with a firm foundation. At the 1966 General Conference, a committee on education endorsed an amendment to the Plan of Union for The United Methodist Church which says UCM "is recognized as the appropriate expression of the Intercollegiate Christian Movement in which Methodists participate on the national level," and that structures shall be developed ecumenically with UCM, rather than on previous denominational and geographic lines. This amendment is to be reported to the 1968 Uniting Conference.

In addition, a recent study, *The Campus Ministry of The Methodist Church*, authorized by the Division of Higher Education endorsed UCM in its priority recommendation.

With this kind of support, Board of Education staff members predict General Conference approval of the students' decision.

UCCF Dilemma: The fact that the 1968 conference will unite Methodist and EUB Churches gives the national MSM action additional meaning.

For the past seven years, the EUBs have been fully involved in the United Campus Christian Fellowship (UCCF), with five other Protestant denominations.

As a member of the old student federation, the United Campus Christian Fellowship also became a charter member of UCM in September, 1966. And now, UCCF leaders are also exploring ways of giving up their own identity and merging fully into UCM.

Quentin C. Lansman, EUB Board of Christian Education director of college and university life and ministry, believes UCM is a daring idea, yet untried, that carries the original UCCF idea even farther.

He questions whether or not UCM has the direction that governed UCCF from the beginning, but he affirms that UCCF is fully committed to the UCM movement—saying simply the UCM does provide an adequate way in

which The United Methodist Church can move on campus.

The MSM's Dennis Campbell believes that by approving the national MSM action, the new United Methodist Church can avoid a natural split among its Methodist and EUB student members currently involved in the separate MSM and UCCF programs.

Campus Pastors Decide: In contrast to the students' action, the Methodist pastors' decision to join the National Campus Ministry Association (NCMA) is already a fact. Less than a week after the students' decision, Methodist campus ministers met at Michigan State University with the second convocation of the NCMA and voted to disband the Association of College and University Ministers of The Methodist Church. No General Conference approval is needed.

The National Campus Ministry Association is an ecumenical body including members of 16 denominations—a "professional society" of some 600 persons in higher-education ministries. The decision of Methodist campus ministers does not affect any structure or program of local Wesley Foundations or other campus units.

The Days Ahead: Dr. Hiel D. Bolinger, director of the Division of Higher Education department of college and university religious life, has spent 43 years in ministry to students.

"I believe God calls Methodism to the ecumenical enterprise," he told national MSM leaders at Loyola, "and I think he calls us to leadership in it."

There is no denying that UCM is striving to be more than any student organization has ever attempted. Its leaders want to take their place in the social action of their generation. They want to move forcefully into areas where the church often has been passive.

Dr. Leonard Clough, general secretary of the UCM, faces some of the unanswered questions squarely when he wonders if experienced, cautious elders have the patience and understanding and trust to support Christian young people who are deeply convinced that "revolution" is the only hope for mankind. "Will we permit them the freedom to speak and act as if the church, the university and the state must be radically changed? Will we support their 'radical' projects with the money which we, as part of the church power structure, control?"

The success of UCM is no ironclad certainty. There are still serious questions of finances, staff, and final organizational form of the movement, to name just a few. But in this past summer of decision, Methodist students and their pastors have taken their steps into the ecumenical movement by saying—with no looking back—that this is their new direction.

—JUDITH J. WAYLAND

CHURCHES RESPOND AS RIOTS ROCK DETROIT

In the wake of the tragic civil strife in Detroit, Newark, and dozens of other cities, the religious community shook off its numbed shock and responded rapidly with emergency relief for victims and long-range planning to prevent future rioting.

Detroit Methodist Bishop Dwight E. Loder visited the charred, smoldering sections of the city and found that no Methodist church was damaged. Noting that the human need was "as critical as any ever found in a war-torn country," he announced a Bishop's Emergency Relief Fund. Gifts are coming in quickly and generously, he reported.

Numerous Methodist churches in the Detroit metropolitan area cooperated with interfaith efforts to provide emergency food, clothing, bedding, and shelter following the outbreak of violence. Most church leaders, however, admitted they had been unable to accomplish the crucial task of reaching the small minority of the Negro community which is committed to violence to bring change

in the ghetto, and who appear to have no means or desire to communicate.

Bishop Loder said that despite the shock of the community at large and Detroit's reputation as a city where riots "couldn't happen," he and others acquainted with the tension of the inner city were "not surprised."

In a letter to Detroit Conference churches, Bishop Loder stated that while Christians may not condone violence, they must understand it, and are "gravely in error" if they seek a scapegoat to relieve their own guilt. "Before the riots for a century," he said, "there had been deep, grinding, and profound hurts which we all ignored. Our failure to treat all human beings with worth and dignity makes a riot inevitable."

Bishop Loder noted the appointment this past summer of the Rev. Woodie W. White as director of a co-ordinating committee for the inner city. "He was on the streets throughout the burning, looting, and sniper fire," the bishop said.

Following the Newark riots, Meth-



Benson's lets the taste do the talking!

It's easy to sell Benson's Sliced Old Home Fruit Cake! Benson's lets the taste do the talking with free sample slices. Members sell cakes just by offering free samples. Your group gets 10 free samples along with every case of fruit cake. Last year, 7,073 groups like yours earned from \$50 to \$4,337 with Benson's. Your group can do it, too . . . the easy way. With Benson's! \$1.10 profit on each 3-pound cake sold.

Benson's sliced
old home Fruit Cake

MAIL COUPON TODAY FOR A PROGRAM BROCHURE AND TEN FREE TASTING SLICES. NO OBLIGATION.

Benson's Old Home Fruit Cake
245 North Thomas Street
Post Office Box 1432 RR4
Athens, Georgia 30601

Please rush program brochure and ten free tasting slices of Benson's Sliced Old Home Fruit Cake.

NAME _____
ADDRESS _____
CITY _____ STATE _____
ZIP CODE _____ PHONE _____
ORGANIZATION _____
POSITION IN ORGANIZATION _____

(We can honor only those inquiries that list organization names, since we sell only through civic, church, community and school groups.)

oldest Bishop Prince A. Taylor, Jr., of Princeton, N.J., was appointed by Gov. Richard J. Hughes to a bi-racial "blue ribbon" panel to investigate causes and recommend ways to prevent future outbreaks.

Earlier, Bishop Taylor, along with more than 100 other churchmen, took issue with statements by city and state officials on the cause of the riots. The group argued that the violence was not the fault of "criminal" elements alone but was due in large part to poor housing, inadequate schools, limited job opportunities, and "closed corridors" of public influence and power.

Church Women's Assembly Explores Service Potential

In a historic Ecumenical Assembly of Church Women held this summer on the Purdue University campus, Lafayette, Ind., Protestant, Anglican, Eastern Orthodox, and Roman Catholic laywomen were brought together in a permanent structure for the first time.

Throughout the four-day assembly of Church Women United (CWU), the more than 2,000 delegates and their guests from overseas were reminded constantly—by speakers, music, drama, films, sculpture, posters, and banners—that change is the reality of the mid-20th century.

In small discussion groups, in which heads wearing Salvation Army bonnets, nun's coifs, and smart hairdos bent seriously together, the women were confronted by specific problems of living in today's world, problems of youth and age, sex, human relations, urban growth, and war.

Mrs. James M. Dolbey, former acting mayor of Cincinnati, Ohio, elected president of CWU, said in her inaugural address that: "Today's woman has particular contributions to give to an urban society," and she called on CWU to work through its 2,400 local units for a more humane society, in which individuals count for more than social structures.

Mrs. Dolbey, a Methodist, served on the Cincinnati City Council for eight years, during which she backed programs for off-street parking, initiated an ordinance for the regulation of pinball machines, and was the moving spirit for the renovation of Cincinnati General Hospital through the creation of a medical center that

united the hospital with the University of Cincinnati.

She represents The Methodist Church on the General Board of the National Council of Churches, of which Church Women United is a related movement.

Annual Conferences Plead For Peace in Viet Nam

Methodists are increasingly concerned about the Viet Nam War and how to stop it, a sampling of resolutions in summer annual conferences indicates.

Northern New Jersey Conference called for the immediate cessation of bombing of North Viet Nam and urged turning the peace negotiation problems over to the United Nations.

Similar action in the Detroit Conference asked in addition for reduction of military activities, and for negotiations, including representatives of the National Liberation Front (Viet Cong).

Virginia Conference members implored the government to "keep as national policy the twin goals of a negotiated, permanent peace in Viet Nam, and a systematic withdrawal of American troops."

In Maryland, the Baltimore Conference defeated a proposal voicing support for the administration's policies in the war-torn country.

Chicago Area Methodists (Rock River Conference) refused to repudiate their 1966 resolution recommend-

CENTURY CLUB

The eight persons joining TOGETHER's Century Club this month bring the centenarian membership to a grand total of 515. This month's centenarians:

Mrs. Lou Barnes, 100, Wolfe City, Texas.

Mrs. Emma Boord, 100, Hudson, Mich.

Miss Carrie Carroll, 100, Galesburg, Ill.

Mrs. Laura B. Chenault, 100, Nashville, Tenn.

Mrs. Laura Figley, 100, Calamus, Iowa.

John King, 100, Edmond, Okla.

Mrs. Mary Salyer, 101, Odessa, Mo.

Mrs. Jessie B. Somerville, 100, Hollywood, Calif.

In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name of the church where the centenarian is a member and its location.

ing participation in the war be condemned and calling the present Viet Nam policy "a cruel illusion."

A report adopted by the Minnesota Conference said that due to a series of mistakes and miscalculations, the U.S. has been drawn into a war it seems unable to find a way out of. It termed the civilian casualties, as "crimes against God and man."

A Western North Carolina statement claimed that only the extreme views in favor of opposition to the war are being heard. The informed voices of the people were called for to put the problem in perspective. "In a democracy, we cannot wash our hands of responsibility; we cannot stick our heads in the sand and refuse to see; we cannot say this is the President's war."

Anglican-British Methodist 'Year of Decision' Delayed

Three dramatic announcements possibly have struck the fatal blow to Church of England-British Methodist Church hopes for union next year.

A Church of England spokesman has announced that the embattled Unity Commission's final report, expected next February, will be delayed, probably at least until April.

A Methodist Church spokesman followed up with an announcement that this would mean that Methodism's "year of decision" would be postponed from 1968 to 1969.

The third blow came from the Church Union, the Anglo-Catholic clement in the Church of England. A conference of representatives, it said, had adopted a statement which declared that no Anglican bishop or priest should take part in the proposed Anglican-Methodist Service of Reconciliation without "some more positive statement on the role of the ministerial priesthood as traditionally understood in Catholic Christendom."

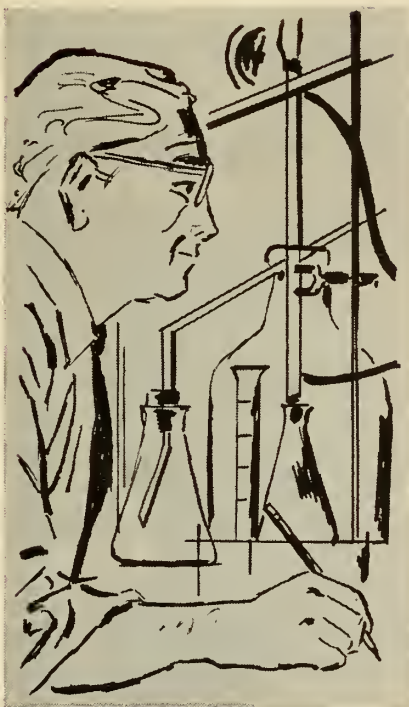
AMU Offers Scholarships For Out-of-Staters

Beginning this academic year, Alaska Methodist University will welcome 50 out-of-state students to participate in a Visiting Scholars Award Program.

Dr. Frederick P. McGinnis, president, announced that AMU's newest program is designed to make a high quality college education and a living experience vastly different from any other state available to worthy students of moderate-income church families.

The scholarship awards are valued at \$670 each. The remainder of the
(Continued on page 10)

Leprosy... a present day understanding.



When I returned to this country after twenty years as a surgeon in India, I was shocked at the widespread ignorance about leprosy.

Actually, leprosy is one of the world's most serious public health problems today. There are probably 15 to 20 million cases, and according to the best authorities, it is on the increase. Less than 25% of the estimated cases receive regular treatment, and almost 40% are afflicted with some form of disability.

Human Consequences

But the importance of the leprosy problem is not a matter of statistics. The human and social consequences are more serious than those of any other disease. Ancient superstitions and fears, social ostracism, economic loss still plague the leprosy victim and his family.

Today we know that leprosy, often called Hansen's disease, is a chronic disease of low infectivity, which can be treated with modern drugs and in some cases cured. Stigmatizing disabilities can often be prevented by early treatment, corrective surgery and physiotherapy.

A Quiet Revolution

But public knowledge of these new advances is woefully limited. Few people, for example, know that the drug of choice in leprosy treatment

was first used at the U. S. Public Health Service Hospital in Carville, Louisiana, in 1942. This development marked the first major breakthrough in leprosy therapy, and paved the way for later advances in plastic and reparative surgery.

What Can Be Done

Medical research must continue, training facilities up-dated, personnel recruited. But at the same time the education of the American public must keep apace with scientific advancements.

And along with all this, leprosy sufferers need love—this is why we have a "mission"—because the church is involved with people.

Won't you send your gift today? \$5 will provide administration of drugs for one year. \$25 will provide an operation to restore a crippled hand.

And in appreciation for your gift, I will send you a complimentary copy of *THE FIGHT AGAINST LEPROSY* by Patrick Feeny. I urge you to make out your check, today.

Sincerely yours,

O. W. Hasselblad, M.D.
President

Dear Dr. Hasselblad:

Enclosed is my gift of ☐ \$5 ☐ \$25
☐ \$_____

Please send me *The Fight Against Leprosy* by Patrick Feeny, along with more information about the work of American Leprosy Missions.

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

American Leprosy Missions, Inc.
297 Park Avenue South, N.Y., N.Y., 10010

A nonprofit organization.
Your gift is tax deductible.

T 107



this month

By DAVID O. POINDEXTER

Broadcasting and Film Commission
National Council of Churches

The New Season: A Time to Evaluate

A RECENT *New Yorker* cartoon shows an Episcopal priest contemplating an offering plate lightly speckled with small coins. He says to his curate, "Well, back to the old vague generalities!"

The cartoon's painful humor is only too real to many a preacher who has sought to make Christianity relevant to the challenges of modern social ills. Preaching reassurance too often is more rewarding than relevance.

The church's dilemma is no different from television's. When platitudes, entertainment, and escape are programmed by the networks, their coffers are filled. But when TV becomes too pointedly relevant, it loses its audience. Edward R. Murrow attempted relevance with *See It Now*—and succeeded in stirring up some storms. In his recent book, *Due to Circumstances Beyond Our Control . . .*, Fred W. Friendly recounts an encounter between Mr. Murrow and William Paley, CBS board chairman, who is quoted as saying, "I don't want this constant stomachache every time you do a controversial subject." To this Mr. Murrow is said to have replied, "I'm afraid that's a price you have to be willing to pay. It goes with the job."

The evidence says that television is reluctant to pay that price. The result is that *Variety* characterized last season's regular evening network programming as "Ho-hum." Those who nostalgically remember Mr. Murrow's exciting style of TV journalism may also remember these lines from one of his speeches: "Heywood Brown once said, 'No body politic is healthy until it begins to itch.' I would like television to produce some itching pills rather than this outpouring of tranquilizers."

A perusal of the new television season reveals that we are still mainly on tranquilizers. This year we have 25 new shows. By and large, they fit the traditional categories. Two exceptions are *Good Company*, with F. Lee Bailey conducting interviews somewhat à la *Person to Person*, and *Off to See the Wizard*, a series of films for family viewing. Both are on ABC.

The other 23 newcomers can be characterized as:

Comedy: *The Flying Nun* on ABC; *Good Morning World* and *He and She* on CBS; and *The Jerry Lewis Show*, *Accidental Family*, and *The Mothers-in-Law* on NBC.

Crime-detective-law: *Judd* and *NYPD*, both on ABC; *Mannix* on CBS; and *Ironside* on NBC.

Drama-adventure: *Maya* on NBC; and *Gentle Ben* on CBS.

Science-fiction: *The Second 100 Years* on ABC.

Variety: *The Carol Burnett Show* on CBS and *The Kraft Music Hall* on NBC.

War: *Garrison's Gorillas* and *Custer* on ABC.

Westerns: *Cowboy in Africa*, *Hondo*, *Guns of Will Sonnett*, and *Iron Horse* on ABC; *Dundee and the Culhane* and *Cimarron Strip* on CBS.

Despite all the advance ballyhoo, many of us have received these new shows with a low level of expectation. Old faces are seen in new roles. Old plots are retreaded and billed as something new and sparkling. Former successes are parodied as an expression of TV's carbon-copy syndrome.

Nevertheless, hope does spring eternal, and there are some hopeful things to be said. For one thing, it is always possible that one or more of the new shows may come up with unexpected quality. For example, *Judd* might turn into another *Defenders*.

Further, NBC has announced a new policy called "event television." The network not only will give extra promotion to its specials but also to meritorious episodes in the ongoing series. Thus, if *I Spy* deals with a particularly significant subject, this "event" will be brought to our attention. If this policy succeeds in the ratings, the other networks no doubt will follow suit. Should "event television" result in greater production excellence and subject matter significance, we shall all be the beneficiaries.

The most hopeful trend in TV, I think, is in the specials. It is here that the networks occasionally are willing to sacrifice ratings for prestige. Surprisingly, many of the specials

have produced good ratings as well. Admittedly, a good bit of a cultural gap exists between a Miss Universe contest and *S. Hurok Presents* featuring Artur Rubinstein. Many of those already announced promise exceptional quality.

Two ongoing series that merit special mention are the Tuesday evening *CBS News Hour*, and *NBC News Specials*, alternating with *The Bell Telephone Hour* in Friday prime time. In addition, we may select some fine films out of the more than 200 scheduled in the next nine months.

As we contemplate the new television season, it is appropriate also to contemplate ourselves and our society. One student of this medium has suggested that, if a program is interesting to you, "it strikes a responsive chord—satisfies a particular need, supplies wanted information, or perhaps offers relief from general tension."

With half of this season's new series being either comedies or westerns, apparently our needs are for the soothing thunder of hoofbeats or for a good laugh. Obliging, the network programmers are willing to supply us (although CBS's programming chief, Michael Dann, publicly admitted last season that he rarely watched his own schedule).

A half-dozen years ago, Newton Minow announced the results of a personal random survey. He told the TV industry he had "discovered" that most children preferred candy to spinach, movies to Sunday school, and soap operas and game shows to school.

Mr. Minow's point is well taken. Strength does not come from a diet of tranquilizers. It may take courage to ask for itching pills, but there is considerable evidence that these are precisely what is needed. (One of my missionary friends, recently home from famine-stricken India, was impressed that, from the TV he had seen, America's worst problem is "thick wax buildup.")

The paradox of television is that this great "mind shaper" is unable to determine the shape of its own programs. These are determined by the public tastes reflected in the ratings.

If these tastes change, it is possible to improve the content of the mind shaper.

October has been designated in Methodism as Television Valuation Month. This is an exciting proposal for us to examine our tastes—and positively respond to television programmers. This idea, originated by our Television, Radio, and Film Commission, now has spread to other denominations and to church councils.

In essence, Television Evaluation Month is an attempt to get Methodists to take the stewardship of their viewing time seriously, to evaluate in their own words what they have seen, and to respond to stations and networks by writing postcards. Material for this education-action program includes a Television Valuation booklet designed for every Methodist home.

If millions of Methodists register their reactions to TV programming with a flood of postcards in the next month and beyond, it may have as great an impact on television as any single factor since ratings. The great advantage of Television Valuation Month over ratings is that the ratings record only what particular program a given set was tuned to. Through this emphasis we can report who watched a particular program, and how it was received. This kind of mass audience response, if it is articulate and intelligent, can give the television industry a kind of important data it never has had before.

Too often in our mass culture we feel that individuals are powerless to make any difference. This need not be true. Together during the next month we not only can examine ourselves as members of the viewing public but we also have the opportunity to bring the kind of concerted witness to the television industry that could result in startling improvements.

In the month ahead, television specials will be in short supply as the networks concentrate on launching regular programs of their new season. Since this area of evening television has the most room for improvement, it is appropriate that we major in viewing and responding to these ongoing series. (Those of you who are at home during the day will wish to respond also to the daytime schedule.) Among specials, you may wish to consider these:

September 19 and 26, October 3 and 10, 9:30-10:30 a.m., EDT, on ABC—Four one-hour reruns of the ABC four-hour programs on Africa.

September 29, 10-11 p.m., EDT, on NBC—First in a series of specials entitled *American Profile*. *Disappearing Wildlife* concentrates on grizzly bears, timber wolves, and bald eagles. □

How long has it been since you put your faith into action?

GIVE IT A BOOST WITH
THESE INSPIRING NEW BOOKS

FAITH FOR PERSONAL CRISES

Carl Michalson. Guidance and assurance for meeting moments of anxiety such as suffering, guilt, death, marital problems. 192 pages. Paperbound reprint, \$1.45

MY JOB AND MY FAITH

Edited by Frederick K. Wentz. Twelve candid self-portraits of ordinary men and women who look at their jobs from a Christian perspective. 192 pages. \$3.95

AS CLOSE AS THE TELEPHONE

Alan Walker. Dramatic story of the Life Line Centre in Sydney, Australia, which provides 24-hour-a-day help to persons in all kinds of need. 160 pages. Paper, \$2.25

THE CHARACTER OF CHRIST

Harold A. Bosley. An in-depth study of the moral and ethical characteristics of Christ and their implications for would-be Christians. 144 pages. \$3

FROM RELIGION TO GRACE

John F. Crosby. A layman's guide for modern Christians to the difficult doctrine of justification by grace through faith. 128 pages. Paper, \$1.95

PIONEERS OF THE YOUNGER CHURCHES

John T. Seamands. Fourteen biographical sketches of men and women who sacrificed and toiled in the service of Christ among their own people. 224 pages. \$4.95

THE INTERNATIONAL LESSON ANNUAL—1968

Edited by Horace R. Weaver; lesson analysis by Charles M. Laymon. A comprehensive commentary on the International Sunday School Lessons. 448 pages. \$3.25

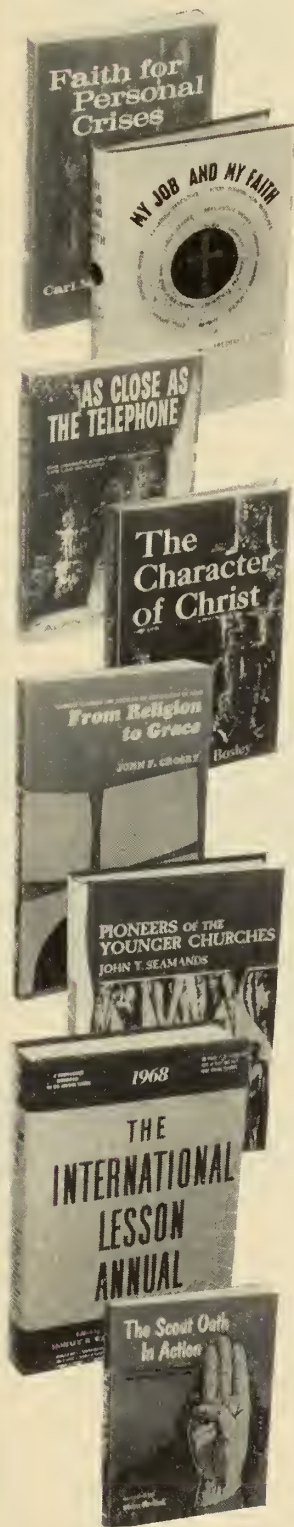
THE SCOUT OATH IN ACTION

Compiled by Walter MacPeck. Inspirational illustrations help Scouts and Scout leaders find real meaning in the Scout Oath. 128 pages. Flexible binding, \$1.35

At your Cokesbury Bookstore

ABINGDON PRESS

The Book Publishing Department of
The Methodist Publishing House





Registered Nurses— I chose Wesley Hospital

"... the people at Wesley really wanted me to know about and feel a part of the hospital. . . ."

Wesley is a 700-bed, teaching hospital affiliated with Northwestern University

located near beautiful Lake Michigan and Michigan Avenue's Magnificent Mile—
Check these advantages • Salary based on experience • R.N.'s \$550 to \$742;
L.P.N.'s \$422 to \$575 • Liberal paid vacation • Premium of 10% for evening
and night service • Accredited school of nursing, diploma program • Tuition
benefits for further study • Three week orientation • Active inservice program.

Write Director of Nursing, Dept. N.

Chicago Wesley Memorial Hospital

250 E. Superior, Chicago, Illinois 60611.

\$10,000 Manuscript Award



In preparation for its 1970 Centennial Celebration, Fleming H. Revell Company will award \$10,000 for the most significant previously unpublished work of inspirational non-fiction. Contest ends Dec. 31, 1968. Write for complete rules:

THE REVELL CENTENNIAL CONTEST
FLEMING H. REVELL COMPANY
Westwood, N. J.

DE MOULIN ROBES

Designed with grace and dignity in your selection of the finest materials and beautiful colors. Masterfully tailored. Sensibly priced. Write for free catalog and swatches. State name of church and pulpit or choir type.

De Moulin Bros. & Co.
1103 So. 4th St.
Greenville, Illinois

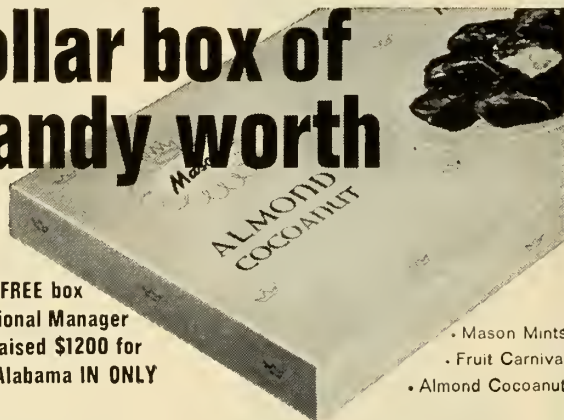


A FREE dollar box of Mason Candy worth \$1200?

Mr. Frank L. Roshell sent for his FREE box and with the help of Mason's Regional Manager and local Campaign Counselor, raised \$1200 for the Boteler High School, in Holt, Alabama IN ONLY ONE HOUR AND FIFTEEN MINUTES.

"The candy was given to the students on Friday afternoon at the close of school. By 4:30 PM of the same day, without taking students away from classes—the drive was completed. This method of raising \$1200 in less than two hours is undoubtedly the best method I have ever used."

Send for a Free box of candy and let our



- Mason Mints
- Fruit Carnival
- Almond Coconut

Campaign Counselor explain Mason's Two-Hour-Fund-Raising Plan. No risk—No investment. Each box has an attractively printed sleeve with your organization's name, picture and slogan. Shipping charges prepaid. Return what you don't sell. Keep 40¢ on every dollar box sold. Pay after you have sold the candy. Mail coupon today!

yearly cost must be borne by the sponsoring church or church committee and the student.

In addition to the award, directly applied to tuition costs, the university will make work opportunities available for the qualifying student to supplement his financial resources.

Renewal of the award can be made for a maximum of four years if the students maintain a C average.

Alaska Methodist University, located in Anchorage, is the only church-related, coeducational, four-year liberal arts college in Alaska.

Application forms for the Visiting Scholars Award Program can be obtained by writing: Admissions Office, Alaska Methodist University, Anchorage, Alaska 99504.

Bishop A. Raymond Grant Dies in Portland at 69

Bishop A. Raymond Grant died in Portland, Oreg., on August 15 following a long illness. He was 69.

Memorial services were held at First Methodist Church in Portland,

in First Church in Sacramento, Calif. (where he served 15 years as pastor), and in Washington, D.C.



Bishop Grant

Head of the Portland Area since his election to the episcopacy in 1952, Bishop Grant was presi-

dent of the Methodist Board of Christian Social Concerns. He has been characterized as a staunch leader who gave "thoroughgoing support to the implementation of the Social Creed."

Bishop Grant had been chairman of the board of trustees of Alaska Methodist University since its inception in 1954. He was a member of the Methodist Co-ordinating Council and a delegate to the National Council of Churches General Assembly.

A native of Wisconsin, Bishop Grant is survived by his widow and a daughter, Mrs. Kimball Salmon of Sacramento.

Church Extension Upswing Predicted for 1970s

A Methodist sociologist and research specialist has predicted that the six-year downward trend in church extension will continue through the 1960s but will surge upward again in the 1970s.

Dr. Robert L. Wilson, Philadelphia, Pa., blames the lag in new congregation formation on several factors—the increase in apartment construction,

PAT MASON, DEPT 880 MASON, BOX 549, MINEOLA, L.I., N.Y. 11501
Please send me (without obligation) further information and have your Campaign Counselor bring me my Free box of candy and explain Mason's Extra-Profit/Prize Award Program.

NAME _____ AGE (if under 21) _____

ORGANIZATION _____

ADDRESS _____ CITY _____

COUNTY _____ STATE _____ ZIP _____

HOW MANY MEMBERS _____ PHONE _____

Mason Candies, Inc. Mineola, L.I., N.Y. (Offer available only to non-profit groups.)

the changing suburban scene, the cycles of interest and emphasis in the church, and current attacks on the church as an institution.

However, he also predicts a rise in the need for new churches in the 1970s, especially in the rapidly growing urban Negro communities.

Between 1959 and 1962, Methodism started about 170 new congregations a year, but since then the trend has been downward, to a low of 77 in 1966.

In a report prepared for the annual meeting of The Methodist Church's corps of new church developers, Dr. Wilson called for new techniques and programs for organizing congregations in many different types of communities—the Negro ghetto, the working-class suburb, and the racially changing neighborhood, both suburban and inner city.

"In church extension, we may have mastered the art of getting a church started in the new, white middle-class suburb," he warned, "but it's going to take experimentation to be able to penetrate other types of communities."

Methodists in the News

Chaplain (Capt.) Roy E. Bishop (Virginia Conference) has been presented the first "Gray Shepherd" award for 31 years of service as a Navy chaplain. Col. Roy M. Terry (New York Conference), Air Defense Command chaplain at Ent Air Force Base, Colorado Springs, Colo., is the new Protestant chaplain of the Air Force Academy.

Dr. James Moler, layman from Charleston, W.Va., recently was installed as president of Kiwanis International. Francis Essic, basketball coach at Methodist-related Pfeiffer College, Misenheimer, N.C., is president of Civitan International.

The Rev. Timothy Reeves, pastor of First Methodist Church in Evergreen Park, Ill., was appointed this summer as new imperial chaplain of the world's 851,000 Shriners.

Dr. Paul R. Anderson, a brother of Dr. Hurst Anderson, who will retire next year as president of Methodist-related American University in Washington, D.C., is the new president of Temple University in Philadelphia, Pa. The Anderson brothers now have served as presidents of five different institutions of higher learning.

DEATH: Dr. Charles L. Calkins, retired general secretary of Methodism's General Board of Pensions, at age 71.

They are not immune



Adolescent turmoil does explode into illness . . . if it isn't cared for in time. The rate of suicides, drug takers, drop-outs among adolescents is soaring. What will become of them, if they are not reached before acute trouble starts. Your Mental Health Association works for special school programs and mental health services in each community.

**SUPPORT YOUR
MENTAL HEALTH
ASSOCIATION**



"be specific!"

is not always good advice

Today it's wiser to **be general**.

When the world spun more slowly, and political change was so gradual as to be almost imperceptible, those who purchased annuities for lifetime income could safely elect specific mission projects to benefit after their deaths. One could designate \$2,000 to build a clinic in Borneo or \$5,000 for a church in Rhodesia, and rejoice that after

death his Christian stewardship would be perpetuated just as he had planned.

Today, the upheavals of independence and national self-determination frequently make it impossible for such specific projects to be carried out. The wise annuitant selects a **field of service**, and leaves the specifics in the hands of the astute administrators of the World Division.



RURAL AND AGRICULTURAL
Brazil



SOCIAL, ECONOMIC, INDUSTRIAL
Liberia



CHURCH DEVELOPMENT
Sarawak



LITERATURE AND COMMUNICATIONS
South Africa



MEDICAL
Rhodesia



EDUCATIONAL
Singapore

The World Division serves in six vital fields of Christian mission in 32 countries. Which is closest to your heart? For more information about Methodist annuities and the newly increased rates of income return, write to:

**WORLD DIVISION
OF THE
Board of Missions
OF THE
METHODIST CHURCH**

Dear Dr. Almand:

Please send me full information on:

- ☐ Wills and Bequests
- ☐ Guaranteed Life Income Annuity Plans

Name _____

Address _____

City _____ State _____ ZIP _____



T-107

Dr. Ashton A. Almand, Treasurer, 475 Riverside Drive, New York, New York 10027

a report to thoughtful laymen...

How well do you pay your Minister?

Other professional people set their own fees. The minister, however, must look to lay leaders for a judgment of his financial worth.



HAVE YOU ever wondered how your minister is making out financially? If he's like the average in 15 major denominations, he's not so well off. For example, the median income for other salaried professionals is just under \$11,000.* But for ministers, with equal or greater educational background, it's slightly over \$6,000.* Your minister may be receiving more than this. But is he being compensated according to his training and experience?

One of the reasons that ministerial salaries remain as low as they are is that many laymen reflect the man who said, "After all, he's not in this work to make money—it's supposed to be a 'calling.' Besides, he has sources of income not available to laymen like me." Let's set the record straight:

Wedding, funeral and other fees are not large. The median annual total is \$89. Many do not accept fees at all.

Church business costs are often charged against his salary. Official travel in his car costs ministers more than \$600 a year, on the average.

"Donations" in kind are negligible. Some rural churches make such donations. Most do not.

Salary increases are often withheld "until the church building debt is paid." This additional forced contribution can be as large as the pledge of the church's most affluent member.

"The adequacy with which a church supports its minister is the measure of the seriousness with which it takes its mission," according to the National Council of Churches. A major reason that the community does not always take the church more seriously is that laymen do not always take their responsibilities seriously.

The minister has been called "the last unorganized man." He trusts the Christian spirit and fairness of his people. As a responsible layman, have you measured up to that trust by bringing this matter to the attention of the right people?

If not, will you do it soon?

*Salaries quoted are from a recent tabulation of the U.S. Dept. of Labor. Median clergy salaries consist of cash salary plus \$1,800 for housing, utilities and fees, less \$600 for non-reimbursed automobile expenses.



Reprints of this public service message for distribution to your Trustees or Board Members are available on request.

MINISTERS LIFE and casualty union

Ministers Life Building • Minneapolis, Minnesota 55416

Your Child CAN Pray in School

By RICHARD G. BACON, Principal
Bonita United School District, San Dimas, Calif.

*God is great,
God is good,
And we thank him for our food.
Amen.*

AS A SCHOOL principal known to be an active Methodist, I am often asked to support various campaigns to reverse recent Supreme Court decisions regarding school prayers.

Since the introduction of Senator Everett M. Dirksen's bill in the present Congress to allow inclusion of prayers in classroom schedules once again, the tempo has increased. Passions that flared four years ago, when the U.S. Supreme Court declared that prayers in public schools violated constitutional separation of church and state, have been rekindled. Organizations ranging from informal neighborhood mothers groups to well-financed national lobbies are carrying on vigorous pro-prayer campaigns. They cannot understand how any person with religious convictions could find fault with school prayers.

And yet I do.

For a while after the Supreme Court's 1963 decision, I must confess, I was not sure what to think. But one day I happened upon two teachers arguing the question in a faculty lounge.

One was a sixth-grade teacher, a devout member of the Church of the Brethren, who held a deep faith in the value of prayer. Before the Supreme Court decision, he had routinely led his class in three daily prayers—one at the beginning of class in the morning, one before the lunch break, and one at the end of school. He was a dedicated individual who desired with all sincerity that God's blessing be extended to his class.

His antagonist in the lounge debate was, by his own definition, a rather "backsliding" Roman Catholic who taught eighth-grade history. He found no fault with prayers or with a belief in God, but he challenged the propriety of a religious act in a secular classroom.

As the conversation continued, it became more lively. The two men knew each other well and polite formalities were not necessary as each stated his position. Each defended his case well, and before long the more common arguments from both sides had been given.

It was then that the history teacher played his trump card.

"Bob," he declared, "you are absolutely right. I'm going right back to that classroom and teach those kids the 'Hail Mary'!"

His point was obvious. He knew that, to his Protestant brother, the Roman Catholic "Hail Mary" was unacceptable. He also knew that Catholic reverence and devotion for the Virgin Mary is rarely shared by Protestants.

The sixth-grade teacher fell silent. The argument was over.

For me, this incident put the difficulty with public-school prayers in sharp focus. Senator Dirksen's resolution would allow the expression of a "nondenominational" prayer. But such a prayer is hard to imagine.

The prayer that led to the Supreme Court decision is that familiar one which begins, "God is great." The Unitarians—who form a recognized religious body—include members who would consider the word "God" a denominational utterance. They would not describe themselves as atheists, in the sense of denying the existence of a Supreme Being. Some do, however, object to use of the word "God." They prefer to express belief in a "cosmic force," or "original energy."

Or consider Jehovah's Witnesses. They object to the word "God" as too broad, indefinite, and meaningless. For the children of these families, an acceptable prayer would have to be altered to read "*Jehovah* is great."

It is easy to forget just how *public* the public schools are. In my school of 800 children, most come from a Christian background, either Protestant or Catholic. But even within this majority there are well-known and legitimate differences of opinion about when and how to

delicious
shelled pecans

High quality 12 oz. and 16 oz. packages and bulk. Just try our tasty pecans! You'll agree with our customers over the nation who say they're the best they've ever eaten!

IDEAL FOR: • Family Enjoyment in Dozens of Ways • Business and Personal Gifts • All Fund Raising Projects • Pool Your Orders for Quantity Discounts

WRITE NOW: H. M. THAMES PECAN CO., INC.
P. O. Box 2206, Mobile, Ala. 36601

MOORE Choir Robes

Write for free fact kit A74

E. R. MOORE CO.

7230 N. Caldwell • Niles (Chicago) Ill. 60648
110 Voice Rd. • Carle Place (L.I.) N. Y. 11514
1641 N. Allesandro • Los Angeles, Calif. 90026
1605 Boylston • Seattle, Wash. 98122

New Hearing Aid Fits Completely In The Ear!

Thousands of people are wearing the Radioear 940. This amazing, new hearing aid is so tiny it fits completely and comfortably in the ear. Yet it packs more than enough power to open up an exciting, new world of hearing. If you need hearing help—even if you have mild nerve deafness—try the Radioear 940. Slip it in your ear and hear for yourself how clear “in-the-ear” hearing can be. Send the coupon today for more exciting facts about this newest way to hear. Also get your free copy of the dramatic new booklet, “The Truth About Nerve Deafness.”



She's wearing the Radioear 940!

RADIOEAR® World's Finest Hearing Aid

Radioear Corporation
Department 210-U
Valley Brook Road
Canonsburg, Pa. 15317

- ☐ Please send me more exciting facts about the Radioear 940.
☐ Also send me the revealing “Nerve Deafness” booklet.

Name _____
Address _____
City _____
State _____ Zip _____

pray. Both Protestants and Catholics describe themselves as Christians, yet they cannot even agree on a basic set of words to use as the Lord's Prayer. How, then, can a universally acceptable “neutral” prayer be found—especially when one also considers the non-Christian faiths represented in our public schools?

Many such children are Jews, who traditionally pray in Hebrew. Any prayer spoken in English might be considered denominational by these children. Moreover, devout Jewish males rarely pray without a *yarmulke*, or skullcap, and its absence might be offensive.

In California, Jewish children already are penalized for their faith. The school calendar is established in accordance with the Christian Year. No Christian child in the California public schools ever would be considered a truant for not being in school on December 25. Yet all Hebrew children absent from class on any of their special holidays are recorded technically as truants. Enlightened school districts allow Jewish children to make up missed classwork without penalty. But the fact remains that, unless the local school board declares the Jewish feast to be a school holiday for all, the Jewish student is legally truant from school.

The situation is not so minor in the case of the Jewish teacher. The Gentile teacher is given Christmas off without loss of pay, but the devout Jew must forfeit a day's wages if he wishes to observe Yom Kippur at home or synagogue.

The cosmopolitan nature of our public schools extends beyond Christians and Jews. Many schools in the West have a large representation of Oriental children, including numbers of Buddhists. Most Occidentals have little if any familiarity with this faith. As a result, one could not expect persons without a thorough knowledge of Oriental religions to compose a nonpartisan prayer in harmony with the mores and taboos of Buddhism.

A neighboring school had children from one Muslim family. To be fair to them, the prayer in that classroom might have to begin with the words “Allah is great.”

Finally, in my school there are several families who prefer to raise their children as atheists. As a Methodist Christian, I have a personal commitment to share my faith with others.

But as a school principal, I have a legal and moral responsibility to respect their belief, and not to sneak John Wesley between arithmetic and spelling.

These examples illustrate why it is difficult, indeed, to conceive of a non-denominational prayer acceptable to persons of all faiths. But there remains a more important reason for opposing the Dirksen amendment: *It isn't necessary.*

I have been a professional educator for 10 years and have directly supervised at least 100 different classroom teachers. Each had varying abilities and skills. Some were patient, some were not; some were outstanding teachers, others average. But, from my direct experience, not one of these teachers would ever instruct a child to stop praying if that child, without disturbing or distracting others, lowered his head in prayer.

The Supreme Court decision does not prevent any child, anytime, *as a private act*—in the classroom, in the bus, on the playground, or on the athletic field—from praying in any public school in America right now!

In the final analysis, instilling the practice of and desire for prayer remains the responsibility of the home and church. No law, no court, no ritual, can stand in the way of this private expression of faith. Those who *want* to pray will pray!

Perhaps, therefore, this entire issue can be shifted to a more basic examination of the meaning and purpose of prayer.

If prayer is no more than a ritual, a recitation, then it is an empty form—which not even the teacher's hickory stick can keep from being worthless.

If prayer is used only to invoke automatic blessings upon ourselves and our nation, when in fact we may be ignoring our heritage of tolerance and brotherhood, then our prayers are babel.

But if our prayers are private communication with a personal deity, if they represent an attempt to understand the mysteries of life—if, in fact, our prayers truly seek the power of love and humility as taught by our churches—then we don't need laws, amendments, or teachers to ensure that they are spoken.

They can come from a closet, with the door closed.

God is great. □

Protestantism was born 450 years ago this month when a young priest publicly attacked his church for its corruption of the faith. Here a young Catholic layman posts a similar indictment of today's Americanized Christianity.

We Need a New Reformation... HERE!

By MICHAEL NOVAK

ONE HUNDRED years from now, when the 550th anniversary of the Reformation comes around, will Christianity still be present on this earth? "When the Son of Man returns, will he find one in 10,000 faithful?"

When a Roman Catholic is asked to write for Prot-

An INTERCHURCH FEATURE prepared for TOGETHER, The Christian (Disciples of Christ), Church and Home (Evangelical United Brethren Church), The Episcopalian (Protestant Episcopal Church), The Lutheran (Lutheran Church in America), Presbyterian Life (United Presbyterian Church, USA), Presbyterian Survey (Presbyterian Church, U.S.), United Church Herald (United Church of Christ), and The United Church Observer (United Church of Canada).—Your Editors

estants soon to observe Reformation Sunday, it is cause for joy—and also for honesty. What is the point of writing if one does not write what one thinks?

When I look now upon Protestant-Catholic relations, I am overcome with wonderment at how profoundly and how rapidly emotional changes have come about. Before, we almost ignored one another, or we disliked and feared one another. Now we have begun to admire and, sometimes, to love one another.

But when I imagine where all this will lead, I have a deep fear in the pit of my stomach that it does not yet address the basic issue. Suppose that all Christians became one great family of separate, independent, but mutually communicative churches—not one great

Superchurch (God forbid!) but a family of mutually enriching traditions. Even that would not be enough—for I feel stirring in my blood something far deeper. The issue is not whether the Christian churches should find some way of ending the scandal of their separation. (If Christians cannot get along with one another, what have they to communicate to others?) The issue is whether the Christian churches will *survive*.

The question is even more painful than that. It is whether we should *help* the Christian churches to survive. Are the churches worth reforming?

Let me make plain what I mean. Suppose that Martin Luther, John Calvin, or even St. Ignatius Loyola were alive today. Suppose that they were in *your* congregation on Sundays—in a town as small as Wittenberg, or a city the equivalent of Paris and Geneva. Would they admire what they saw?

But not even that question goes deep enough. When I pull down a volume of the writings of each of these 16th-century reformers, I am astonished at how much they have in common. No one today writes in the same manner, tone of voice, or pattern of emphasis that they do. The three of them are closer to one another than any one of them is to us today. No one of them had an income like ours, or our background in science, or our experience of pluralism, or our sense of an international culture. No one grew up sharing the television murders, gunfights, adventures in international intrigue, and variety shows that invade our living rooms—and our imagination and emotions.

In our century, men have learned by the violent death of almost 50 million human beings in Europe alone—Christian Europe—that God, if there is a God, tolerates an enormous amount of bloodshed and human agony. In Indonesia in 1965, for political reasons, possibly 400,000 persons were systematically murdered. In Viet Nam, thousands are still dying—parents, children, grandparents, young men and women.

Moreover, the picture does not change in the case of “Christian” countries. It was in Luther’s land that 6 million Jews were recently killed and their bodies disposed of in specially designed ovens. It was Christian England and the United States that sent bombers to kill thousands in the residential districts of Dresden. It was the United States that killed thousands of innocents at Hiroshima and Nagasaki. And it is in strong Christian areas of the United States—both North and South—that Negroes are treated as if our

nation consisted of an inferior and a master race.

How much human agony can God tolerate? He seems sublimely indifferent. Moreover, atheists in our nation seem to live as well as Christians do. “Our hearts are restless, Lord,” St. Augustine wrote, “until they rest in thee.” The hearts of atheists do not seem more restless than those of Christians.

To be brief, the Christian Gospel—at least as we hear it proclaimed today—has lost its savor. The events of our century have moved too fast, and the record of Christians is not an especially pleasant one. Worse than anything is the apparent belief of many American Christians that nothing is amiss.

Almost everywhere, even in the families of ministers, the young are finding it harder and harder to understand what Christianity is all about. Oh, they hear the words and they go to church. But all these well-dressed, comfortable, pleasant people—have all the ages of Christian history, all the suffering, all the arduous effort come only to this? The ordinary congregation of Christians in the ordinary American town—good folks, nice folks—are not credible. For the world they live in is violent and absurd, and they are comfortable. They talk about being twice-born and godly, when in fact their predominant characteristic is that they are safe and well-to-do.

Our young people have greater contact with the larger social, economic, and political problems of the entire world. They know how many people suffer in poverty, hunger, and political hopelessness. Moreover, their knowledge of science, psychology, and anthropology throws a light upon their family backgrounds that deprives them of easy grace. Whereas they once could take for granted what their parents believed, now they know too many other alternatives. It is by no means obvious that what they learned at home is sufficient. They often find the beliefs of their parents too parochial, narrow, and limited. Accordingly, there is tension between the generations in a great many American families.

There is a grave danger, then, that within a decade or two there will be a conspicuous new cleavage in American Christianity. A great many more of the young may simply drift away. The cleavage will surely increase as more Christians discover the need for a new Reformation, while others remain content—like 16th-century Catholics—to go on pretty much as before.

What would a new Reformation be like? If there were to be a Reformation in the United States in 1967, its main task would be to nail up a set of theses condemning the dilution of Christianity into “the American way of life.” As James Finnegan, a young Catholic theologian, recently pointed out, the heresies that corrupt Christianity nowadays are not expressed in theological language; they are expressed in the slogans of white Christian culture. Ever since biblical times, the people of God have found it difficult to believe in the hidden God, and have put in his place more comfortable idols of wood, bronze, or gold. Today the idol formed by many American Christians is “the American way of life.” It is this idol which they do not wish criticized. It is this idol which, in their eyes,



Michael Novak, who teaches philosophy and theology at Stanford University, is widely recognized as a leading Roman Catholic critic of contemporary Christianity. His books include *A New Generation*, *The Open Church*, and *Crisis in Conscience*, the latter a short book on Viet Nam written in collaboration with Rabbi Abraham J. Heschel and Robert McAfee Brown, a leading Protestant spokesman.

justifies their lives. It is this idol which makes many Christians proud, complacent, and blind to reality. It is this idol which gives them a feeling of moral superiority.

Luther, I think, would have seen with withering eyes that what the medieval church was to 16th-century Christians in Europe, the American way of life has become to 20th-century Christians in America. America began as a spiritual ideal; today, the common measure of loyalty is not allegiance to those ideals but rather support of the *status quo*. The Christian church, Luther felt, had fallen in exactly that way.

F. Scott Fitzgerald wrote once, in *The Great Gatsby*, of those early Dutch sailors who regarded the vista of Long Island. The sight inspired in them, he said, "... the last and greatest of all human dreams: for a transitory, enchanted moment man must have held his breath in the presence of this continent, compelled into an aesthetic contemplation he neither understood nor desired, face to face for the last time in history with something commensurate to his capacity to wonder."

To this day, there is inscribed on the American \$1 bill a touching boast: *Novus Ordo Seclorum*—which we may translate, "The New Order of the Ages."

America was to have been "the new world." Why then, today, does it look so much like the old world? Once, British soldiers on this continent and on every continent maintained a "benevolent empire." Now it is American soldiers who stand on every continent of the world, enemies of native revolutions. Now it is America whose industries grow rich, while other nations become poorer and poorer in comparison. "Law and order" in the world, to a remarkable extent, means American law and order. And within America, it means white law and order.

White American Christians are quite humble and modest about this. They consider the rest of the world lucky to be protected and maintained by a godly, unselfish, Christian people. It is rather comforting to be wealthy *and* godly, powerful *and* good, present everywhere *and* territorially unselfish. America has mastered the secret of ruling the world without appearing to do so—at least to its own populace.

Something is amiss all over America. Everywhere one hears it stirring. Yet diagnoses vary—besides, not many people want a reformation. Many want to assert that they are still proud of America, that nothing is wrong, that all we have to do is disregard the critics. In terms of wealth and comfort, aren't white, Christian Americans better off than any people in history? Others believe that America is seriously sick, and that we must cry out like prophets against the tendency of American Christians to be blind to a reality beyond their own interests. Justification, they say, does not come by prosperity.

The older generation protects its worship of "the American way of life" in two ways: by awakening the individual's sentiments of piety and goodness, and by refusing to see the world as others see it. American Christians learned how to protect Christianity from *political* corruption by insisting upon the separation

of church and state. But they have not yet learned how to protect Christianity from *social* corruption, which infiltrates through the cultural pressures of economics, inherited patterns of race relations, and habitual styles of life. Thus American Christians have come to identify the feelings they have about economics, race, property, cleanliness, dress, vacations, college education, and other features of American life with feelings of piety and goodness that they think are Christian. They rivet these feelings more tightly together by identifying "the American way of life" with "Christian civilization." Cross and flag—the American religion—has replaced genuine Christianity.

Consequently, it is very difficult for many American Christians even to conceive of the possibility that American civilization is profoundly anti-Christian, *precisely in those very places where it is most pious, patriotic, and full of noble sentiment*. The awareness of the sovereignty of God has been lost. God is "on our side." We are godly; our enemies are godless. It does not occur to most American Christians that

'America began as a spiritual ideal; today, the common measure of loyalty is not allegiance to those ideals but rather support of the status quo. The Christian church, Luther felt, had fallen in exactly that way.'

America might be as grievously in opposition to God as any nation in history. Americans think of themselves as special to God. They have domesticated God, turning him into a functionary who serves American interests and beams in pleasure upon "the American way of life."

In Germany in 1933, there came a time when the German people—who also thought of themselves as solid middle-class citizens, moral, reliable, even especially spiritual and especially dear to God—were bitterly riven by a split into a National Church and a Confessing Church. The choice had to be made: nation *or* Christianity?

Many insist that the same choice is before us in America today; that authentic Christianity can survive only if a new reformation occurs here, and soon. The danger is that so few American Christians recognize the sovereignty of God *above* our nation that many will be unable to comprehend the protest of Christianity *against* America. Did not Cardinal Spellman recently reduce Christian morality to nationalism by saying, "My country, right or wrong"? Do not the coins of our nation have stamped upon them, "In God We Trust"? The belts of German SS troopers had stamped upon them something quite similar: *Got mit uns* ("God with us").

There is strong evidence that a new Reformation is, in fact, rapidly approaching us in America. The opposing ideologies already are sharply in focus. On the one hand are those increasingly unwilling to make any distinction between Christianity and America. On the other hand is the growing number awakening to

the bitter inadequacies of American life. America seems increasingly torn with dissension.

Even young people disagree among themselves. Many young men willingly serve their nation in faraway Viet Nam—yet, in unprecedented numbers, other young men believe that their government is involved in a war of which they cannot morally or politically approve. Some are applying for conscientious objection; others are protesting against the whole selective-service system by sending back their draft cards. Clearly, there are conflicting sets of values among Americans—conservatives can hardly talk to liberals, and vice versa. If one speaks on public subjects, the volume of hate mail that comes to one's door is truly frightening.

But dissension is not only verbal. With jarring frequency, the National Guard is called out in this state or in that to quell a riot of American citizens who seek justice, human decency, or simply an outlet for

'It is very difficult for many American Christians even to conceive of the possibility that American civilization is profoundly anti-Christian, precisely in those very places where it is most pious, patriotic, and full of noble sentiment.'

the quiet, desperate rage that has been building up within them. The use of force, heretofore covert in daily American life, is becoming overt.

It is especially while listening to the young that one hears echoes of the voices of Luther, Calvin, and Knox, passing judgment upon our way of life and shouting new theses from our television screens. Many of the young feel burning in their hearts that "last and greatest of all human dreams" which Fitzgerald saw in America. They think that older Americans, by their blind loyalty to whatever America does, have betrayed the principles of equality, justice, and brotherhood which inspired that dream.

The young are not afraid to recognize the guilt of this nation in God's eyes. They recognize that if indeed they are free and responsible citizens of this land, they share responsibility for all that our government does, or does not do, in their name. Many of them have an acute social and political consciousness. They are not satisfied with the progress of the American revolution. As one of them wrote in a term paper: "We are beginning to take seriously all those words that we have heard in sermons and commencement addresses all our lives: love, justice, liberty, equality. But those who spoke those words seem to be frightened when we take them seriously."

The college population, throughout the land, is probably the wealthiest and the most secure—in terms of work and opportunity—of any in the history of the world. Those parents and educators who thought that the young would be content with "being given the best of everything," however, have miscalculated. Man does not live by bread alone. College students do not

live by security. Hence they have begun a new Reformation. Many dress differently; they wear their hair differently; they think differently; they feel differently.

Most of these young people have come to recognize that, despite ourselves, we live in a racist country. They see that, despite ourselves, we are militarists. Few Americans seem to be shocked at spending billions to bomb an underdeveloped nation. Americans spend an average of \$300,000 to kill each of the enemy guerrillas in Viet Nam; it would be cheaper to build them all mansions on the Riviera. To many younger people, the world they have grown up in, segregated and sheltered domestically, is like the world of Kafka or *Catch 22*—quite mad.

Another thing one discovers by listening to the songs of the young is that many of them are afraid of death—or, if not afraid, then at least certain that it is coming. Many students of college age were born in the year the United States dropped an atomic bomb on two crowded Asiatic cities. Many have heard the ticking of that bomb all their lives. Sometimes, awakened by a loud noise in the night, the first thing they think of is the bomb. They never have known the meaning of peace; since their birth, they have been told that their nation is threatened by enemies—even though their nation is vastly superior to every other on the earth.

Consequently, the young do not always have the same sense of values as the old—among whom, being a little over 30, I include myself. For the older generation, whether conservative or liberal, the key words which unlock the meaning of human life are *how to*: how to make money; how to win friends and influence people; how to win at bridge; how to master the secrets of nature; how to predict and how to control; how to make a contribution to society; how to live a productive life. The assumption behind the phrase "how to" is that knowledge is power, and that man is an instrument of that most important of our products, progress. Man, it sometimes seems, is a sensitive computer, and education is a complicated machine for turning out products of whom society will be proud: sensitively and flexibly programmed to advance the aims of society. A successful human being is one who knows *how to*; he has good old American *know-how*. One of the most important techniques for Americans to master is how to smile, how to mix well with others. A good American is a friendly American, and a friendly American is a happy American.

Many in the younger generation do not, however, think of Americans as happy but as hollow—nice people, good people, but emptied-out people, computers. For today's students, *how to* is an important, even indispensable, question they must master. But they are asking a further, more basic question: *Who?* Who am I? Who are we, we Americans, with immense power and wealth and guilt and restlessness? Where are we going? What are we doing here, under those stars, here in the wind? *Who? Who? Who?*

The young American does not *have* to take a job. This is not the Depression. He doesn't see much point in piling up more power and more money. Moreover, even if he is a highly trained scientist or engineer,

he has come to see that the fundamental technological question is no longer, "Can we do X?"—for, given enough time and money, of course we can. The fundamental question is: "Should we do X?" And that answer hinges on who we think we are and what we think it is to be a human being.

The new Reformation, then, will be a human revolution. The American errand may be to cease thinking of nature as something out there to be mastered. The American errand may now be to start thinking of the world as part of the self. Heretofore, the chief American verbs have been "doing" and "having"; now at last, "being" is getting its chance. The question *how to* makes man a machine and nature raw material. The question *who* makes man a self and the world a thou: it opens a man to beauty, to wonder, and to joy. The question *how to* leads, inexorably, to power and finally to military power. The question *who* leads to love and, perhaps, to flower power.

These trees we stand under, this sky—they are not separate from us, not just a dumb, hard environment. We are not merely (in Alan Watts' phrase) "an ego in a bag of skin" surrounded by foreign objects. On the contrary, our selves are connected organically to everything. The sun shines, the earth buds forth, apple trees *apple*, cows *calve*, the universe *peoples*. Who are we? We are the universe becoming conscious. We are fruit of the land, the sun, the sky. We are one with our environment, organically sprung from it. We are not separate, discrete, in exile, master, or slave. We *are* ocean. We *are* sky. We *are* earth. We are dust, and unto dust we shall return.

Who? Who? Who? The young ask the questions of identity and community. *Love* is perhaps their key word. *Honesty* is second. *Social and political consciousness* is third. The work ethic, the business ethic, the ethic of how to, is losing its appeal. It is not sufficiently human. This change in fundamental values is profound and disruptive. Consequently, there is grave danger of even a violent revolution. Families will break up, and universities will see further troubles. Parents and administrators know very well what worked for their generation, and they are loath to see young people go in a direction that seems so little like their own.

I do not want to enter into family disputes, but if I may, I would like to enter just one word of advice to those who are over 30. I promise that it will be good advice, honest advice, kindly advice—in a word, American advice. If you must aim artillery at children of yours who are going hippie, wearing beards, speaking of I-thou, community, identity, and the rest—if you must aim artillery, don't fire until you see the whites of their eyes. For, just perhaps, if they get that close you will see not a product of our fine schools, not a computer, not a son or daughter "who turned out just the way you had it programmed"—but a *who*, a thou, a person. And, just possibly, that person will know secrets about life to which you were never introduced, even though a part of you has been longing to know them.

We are, I am convinced, on the threshold of a new Reformation. This Reformation, like that of Luther's

450 years ago, will have immense social, political, and economic implications.

Let me give just one further example. Like many medieval Christians against whom Luther preached his fiery words, many American Christians appear to live by the primacy of works. A great number of Americans have been graced by a family situation in which security, incentive, hope—and white skin—were given them. Many of these Americans overlook the primacy of these gifts in their own lives, and preach to the underprivileged a doctrine of works.

How often have you heard such words as the following from one who calls himself a child of the Reformation! "You poor are poor because you will not work. You could get a job. You could change your lot if only you would help yourself. You are poor because you're lazy."

The American doctrine of self-help, of salvation by will power and positive thinking, is a modern version of the doctrine of works, but it is especially cruel and

**'Unless we open our eyes to the misery
and horror of life on this planet—
to starvation, desperate illness and poverty,
napalm and military technology, stupidity
and blindness—the strongest nation
on the face of the earth will share the guilt
of leading us all to destruction.'**

bitter in its modern form. There are in this nation alone, as Michael Harrington wrote in *The Other America* (Penguin Books, 95¢), nearly 40 million poor "... who, for reasons beyond their control, cannot help themselves." But the heretical doctrine of self-help so prominent among us hardens American hearts.

What is at stake in the new Reformation is not only the purity of the Christian church. At stake also is the fate of the black peoples, the yellow peoples, the brown peoples, the white peoples of the earth. Unless we open our eyes to the misery and horror of life on this planet—to starvation, desperate illness and poverty, napalm and military technology, stupidity and blindness—the strongest nation on the face of the earth will share the guilt of leading us all to destruction. Piety is not enough; eyes that see not, ears that hear not must be open to the anguish of millions who are not white, Christian, and rich.

The new Reformation will be a judgment upon "the American way of life," for that is not now a Christian way of life, nor will it ever be. Justification, Martin Luther taught us 450 years ago, comes by faith. We all stand under the judgment of God for what we have done—our President, our local leaders, and ourselves. When we look upon the destruction we are wreaking upon some human beings and the suffering we are allowing—despite our wealth—to go undiminished among others, and when we recognize the thick layers of self-satisfaction in our rhetoric and our secret love of ourselves, we know, with Martin Luther, that we have need of an immense and overwhelming mercy. □



*When alcohol threatens
to ruin men's lives . . .*

WHO CARES?

By PAUL CARRUTH

FOR A long time The Methodist Church has had only one thing to say about alcoholic beverages: that she is against them. She has pronounced shame on all who had anything to do with liquor. But the world has not listened to what the church has said about alcohol.

Perhaps her messages have not been as relevant as she sometimes thought.

Still, the church *does* have something to say about liquor that needs to be heard today. Clearly and compellingly, she must tell men that alcoholic beverages are not the

same as milk or tea or lemonade. *They are a special kind of drink.*

Something of their special nature can be understood by contemplating several descriptive pictures in which alcohol was present.

In 1965, after a bruising 14-hour schedule in New York, Pope Paul VI boarded his plane and began his flight back to Rome. During the day, he had conferred with President Johnson; he had celebrated mass at Yankee Stadium; he had pleaded for peace before the United Nations. Bone tired though he was, his thoughts must have been quite satisfying as he ate a plain meal—accompanied by a glass of wine. Some would say this was an appropriate way to end an eventful day, with the wine a symbol of elegance amid simplicity. But what else that is not gracious or elegant does the wine also symbolize?

Or picture a husband and wife dining alone in a fine restaurant with a bottle of champagne by their table. Are they celebrating—a wedding anniversary, perhaps, or a promotion? If so, is this a kind of celebration we can recommend for ourselves and others?

Next, picture the biblical story of Jesus changing water into wine so a host would not be embarrassed and a wedding feast would be a success. The Scriptures tell of the favorable comments of the guests, and how the host had saved the best wine until last. Is this the sort of wedding feast we should encourage today?

Now consider another kind of picture—one we also must examine. It is Sunday, and a middle-aged man is wobbily pushing a bicycle to the door of his doctor's home. With him is his son, perhaps 11 years old.

When the doctor comes to the door, the man explains—with difficulty—that he fell from his son's bike and scraped his arm on the pavement. The doctor sees at a glance that the wounds are superficial, and that if the man had not been in a drunken stupor, he never would have thought of going to the doctor.

The doctor instructs the man to go home, wash his scraped arm, and use some antiseptic on the

Methodism's Official Policy on Drinking

... Total abstinence is a challenge to a more disciplined life in Christ, a witness based on Christian love and concern. It is a matter of conscience and Christian responsibility.

The Methodist stand is clear. We stand for total abstinence, and urge all members to abstain. . . .

Abstinence is not enough. We also urge our people to join with those engaged in positive and constructive programs seeking solutions to alcohol problems. These include education in church and school, rehabilitation for alcoholics, strongest attainable legal controls, and the stimulation of sound empirical research. Christians who love God and their fellow men can do no less.

1964 Methodist Discipline, Paragraph 1822.1

scratches. The man begins to argue about his need for more extensive treatment. Meanwhile, his son pulls at his arm, pleading, "Come on, Dad, let's go home."

A Question of Caring

Some will listen to the incident of the boy and his drunken father, shrug, and say, "Who cares? It's none of my business. And I can't do anything about it, anyway."

To that I can only answer, "Well I, for one, do care." And I believe that every responsible person must care when small children are forced into the role of being nursemaids to parents whose problems are complicated and made unmanageable by their drinking.

Responsible men must care when individuals lose their chance to overcome their problems because they have become immersed in alcohol. Because they care, responsible men must see that alcohol is recognized as a special drink and receives the special treatment it requires. They must see that the proper controls and restraints are exercised with respect to its use.

How can the church speak to this need for proper restraint and control?

Thirty-four years after repeal of national prohibition, Methodists, Baptists, and other churches still have an official policy which recommends total abstinence and total prohibition of the manufacture and sale of beverage alcohol. But the world is not listening, and only a blind person would fail to recognize that even the bulk of the church members are no longer following that recommendation.

If the church is to keep responsible men aware that alcohol must receive special treatment, she must examine carefully her own position and speak with great force and clarity concerning the nature of that treatment.

Is there any longer a place for total abstinence? As pastor of a Methodist church, I will not stand in a Methodist pulpit to oppose the position of the church. Yet, I would be less than candid if I did not say I expect to see the *blanket* call for total abstinence increasingly fade away. Still, let me say immediately that I believe there is a place for total abstinence, and that the church must wage a fierce battle to protect the position of those who choose to be total abstainers.

Who Should Not Drink?

Every man has a right *not* to drink, and there are those who *ought* not to drink. There are several such groups whose position as total abstainers has not been properly protected and who have not always received the kind of encouragement which they should be able to expect from society.

The first persons who ought to be total abstainers are *children*. This does not have to be argued, for most people would accept this at face value.

The second category of abstainers should be *persons with deep personality problems*. These are the potential or actual alcoholics. Alcoholism is not a disease in the same way that pneumonia is a disease. Alcoholism is not a habit in the same way that drinking coffee or eating candy bars is a habit. It

is a reflection of deep psychic distress that seeks the tranquilizing effect of alcohol to make life bearable.

The problem of alcoholics is to find their way back to health. This cannot be done in flight, and for them alcohol is an unsuccessful attempt to flee. Their hope is to accept themselves and their problems for what they are without the filtering, dulling haze of alcohol. For them, total abstinence is a requirement.

A third group who must be total abstainers are *those with organic disorders* that are made worse by drinking. Persons with such ailments should care enough about their health to heed the physician's counsel to leave alcohol alone.

Fourth, some people must be abstainers *during certain periods*. "If you drive, don't drink" is a slogan that suggests this category. A drunken hand, or even one with skills slightly dulled by drink, must not guide a car as a deadly weapon down our highways. An unsteady hand must not control the mechanisms that send rockets on their way or hold a scalpel to perform an operation. A mind that is clouded by drink must not guide the decisions that affect the destinies of business, or the courts, or the classroom. The noonday martini increasingly is being referred to as the enemy of business. It is said in some places that if you don't get your business taken care of before lunch, you have lost your chance for that day.

A fifth group ought to abstain *for economic reasons*. The story of the man who said that when he became a Christian, "Christ turned beer into furniture," is more pertinent than we in an affluent society sometimes recognize. There is a need for many a person simply to say, "I cannot afford it."

Finally, there are those who should be total abstainers *for the sake of others*. Just as many a wife has accompanied her husband into alcoholism by drinking with him, other wives have strengthened their husbands by continuing to say, "No, thank you." To know that there is a long list of great men who never drink is needed encouragement to many who are troubled.

St. Paul said that it did not bother him to eat meat which had been used in sacrifices to idols. However, since this bothered the consciences of fellow Christians, he declared he would not eat such meat. It was not that this abstaining did him any good. He did it simply for the sake of his brother who might be led astray if he saw Paul eating such meat.

The church must fight to protect these six groups of people. And she ought to encourage the kind of caring that would help men recognize the circumstances in which total abstinence becomes an obligation rather than a choice.

What Word to Society?

It is not enough for the church simply to speak to the individual. She must also address herself to society as it faces its responsibilities. What the command of the Lord is to society concerning society's specific responsibilities with respect to alcohol is perhaps open to question. Yet, there are at least two areas of society's responsibility to which the church must speak.

First, there is the general question of control. This is a larger question than simply the enforcement of present laws. Great value could be derived from a continual examination of questions related to alcohol by enlarged groups appointed by the governor of each state. Such groups should include representatives from church, civic, cultural, medical, and law-enforcement bodies.

The whole concept of state liquor control boards should be expanded. A study of the total concept of the sale of alcohol needs to go on continually, with more than the promotion of sales or law enforcement in mind.

For example, the question of the sale of liquor by the drink was studied recently in North Carolina. The only actively concerned parties seemed to be those who wanted to make money from the sale of liquor, and those who oppose all drinking whatsoever. The legislature found itself in the middle. An official body detached from immediate legislative decision could have given long-range attention to the problems surrounding liquor, and to the study

of possibilities for handling this special drink.

As a case in point, perhaps the sale of beer and wine in grocery stores fails to recognize the special character of these alcoholic drinks. Perhaps they should be sold only in special stores.

Another example: the place and circumstances in which a man may drink his liquor needs continual discussion by more people than those who are interested because they want to sell him liquor to drink, or because they do not want him to drink anywhere.

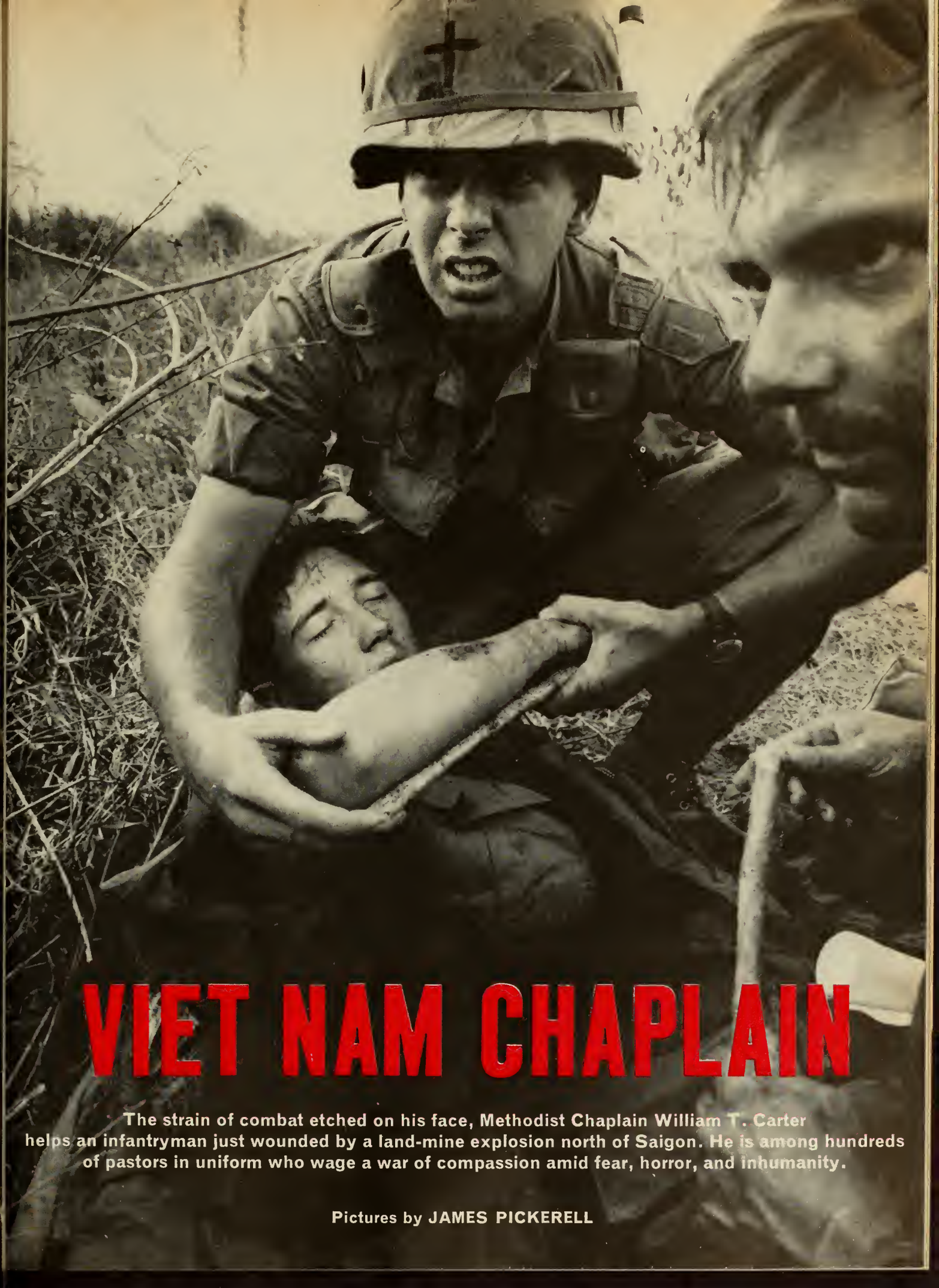
A third case: the question of manufacturing alcoholic beverages needs constant examination by someone who does not stand to make a profit from it. This is a question of more than economic interest.

Although it is not the church's function to regulate the manufacture, distribution, and consumption of alcohol, she does have a responsibility to remind society that these matters cannot be dealt with by default—if we really care about people. Perhaps by pressing for the formation of such a group as I have mentioned, the church could fulfill her mission in this area.

The second area of social responsibility the church must accept on this issue is the question of how society treats those who are under the influence of drink. Concerned voices continue to deplore the barbarism of throwing a drunk in jail. The treatment of drunken drivers seems far from satisfactory. To vacillate from harsh punishment to perfunctory slaps on the wrist is not the answer. The need for vastly enlarged, well-staffed treatment centers for alcoholics must be a concern of those who care.

Who *does* care? Sometimes all of us would like to pretend that this is a matter beyond our responsibility or control and, therefore, beyond our concern. But we cannot forget that our Lord cared. He came and gave himself, not for the righteous but for the unrighteous; not for the well but for the sick.

As we look out on the needs of men in our time, we who bear the name of Christ must declare, "For the sake of Christ, who cares for us, we also care." □



VIET NAM CHAPLAIN

The strain of combat etched on his face, Methodist Chaplain William T. Carter helps an infantryman just wounded by a land-mine explosion north of Saigon. He is among hundreds of pastors in uniform who wage a war of compassion amid fear, horror, and inhumanity.

Pictures by JAMES PICKERELL

"CELESTIAL SIX!" The call rang out close on the heels of a dull explosion near the base camp of the Big Red One's 2nd Mechanized Infantry Battalion 30 miles north of Saigon.

Even before he heard his code name, Chaplain (Capt.) W. Thomas Carter dropped the letter he was writing to his wife, grabbed up his combat chaplain's bag, and jammed on a helmet bearing a cross he had painted with a grease pencil. Sprinting, he zigzagged 200 yards through a wooded area to reach a dusty road where a 2½-ton truck had detonated a Viet Cong land mine.

Small-arms fire cracked on all sides as Chaplain Carter helped an Army medic improvise a splint from sapling branches and then move two wounded men to the medic station of the 2nd Mechanized Battalion. Within minutes, a helicopter windmilled in and the wounded were "dusted off" to a surgical hospital.

The work is dirty and the hours are long, but it goes with the territory—and Tom Carter feels that, as a Methodist minister, this is where he belongs. He is but one of hundreds of military chaplains (about 70 of them Methodist) who carry the Christian ministry into the very jaws of man's hellish inhumanity to man.

The chaplaincy is a proud tradition which dates back to the American Revolution and whose heroism

transcends patriotism. Nearly 300 chaplains have given their lives in the line of duty. Hundreds have been decorated for valor.

W. Thomas Carter is a combat pastor who shares the doggedness, weariness, and frustration of American foot soldiers in South Viet Nam—from the booby-trapped jungles along the Demilitarized Zone across the Central Highlands and on south to the sniper-infested mangrove swamps and rice paddies of the Mekong Delta. While Chaplain Carter spends much of his time in the field with combat units, other chaplains ride the rescue helicopters, wait on the decks of Seventh Fleet carriers circling offshore, work in the village pacification programs, and serve in teeming, refugee-clogged Saigon, with its booming war economy and attendant vices.

For the chaplains, as for the men they serve, it is a strange, dirty war—and no longer little. More than 12,000 Americans alone have died in the Southeast Asian conflict, and the United States has almost half a million men there. The fact that it is a hit-and-miss, hide-and-seek war places great demands on the soldiers' spiritual and psychological strength. They fight an enemy seldom seen and difficult to identify. Units and individual men often are isolated for hours and days in the dense jungles. "We often go many days without contact with the VC [Viet Cong], who

Chaplain Carter (far left) helps bear the wounded man to a medic station before his evacuation to a hospital.





As the chaplain wrote to his wife Judy, in Atlanta, he was awaiting word of the birth of their first child, Cyndi, now seven months old.



Time out to shave after an early morning march. Below, Chaplain Carter helps a soldier with a problem, giving him the name of a chaplain near his home.



don't usually stand and fight," says Chaplain Carter. "Days of stalking and then a short burst of action. Possible ambush lurks around every corner. It's a nerve-racking way to live, but I'm glad to be here."

Chaplain Carter has become a specialist in "field expediency"—making do with what is available. His chapel at Lai Khe, about 35 miles northwest of Saigon, is a tent. The pews were made from artillery ammunition boxes. The altar is a table that some soldiers junked when they got a better one for card games, and the altar cross was found on a combat operation.

When the Methodist chaplain goes into the field, he carries a small metal ammunition box with song sheets and a few New Testaments and pamphlets, and the combat chaplain's bag with his Communion eucharist.

Chaplain Carter remembers baptizing one boy of Southern Baptist background by using an Episcopalian prayer book and sprinkling him Methodist-style with dirty water from a canteen cup. ("I made him get his own water, too.") He is careful to make men requesting battlefield Baptism understand that it is no good-luck charm.

The Viet Nam War has highlighted not only the demanding and dangerous role played by the nation's military chaplaincy but also its basic ecumenical nature. The limited number of Roman Catholic and Jewish chaplains makes it essential that a Protestant such as Thomas Carter be a pastor to all the men of his unit regardless of their faith or denomination.

Chaplain Carter's "parish" is the 2nd Mechanized Battalion of the 1st Infantry Division's 3rd Brigade and its approximately 1,000 men. He eats, sleeps, and lives with them. Despite constant rotations to rest areas and back to the States, he knows many of the men personally and shares their combat tension and back-home worries. "Men in combat have fewer morale problems than those in garrison," he observes. "When they do worry, it usually concerns family, money, or mail. They don't gripe much. They don't ask for much and get used to having very little."

"People out here under combat conditions are more honest," the chaplain believes. "They don't put up facades like people are prone to do in their home church. If a man curses or drinks, he's not ashamed to tell the chaplain. The men are open and natural and don't try to put you on a pedestal because of the cross on your collar."

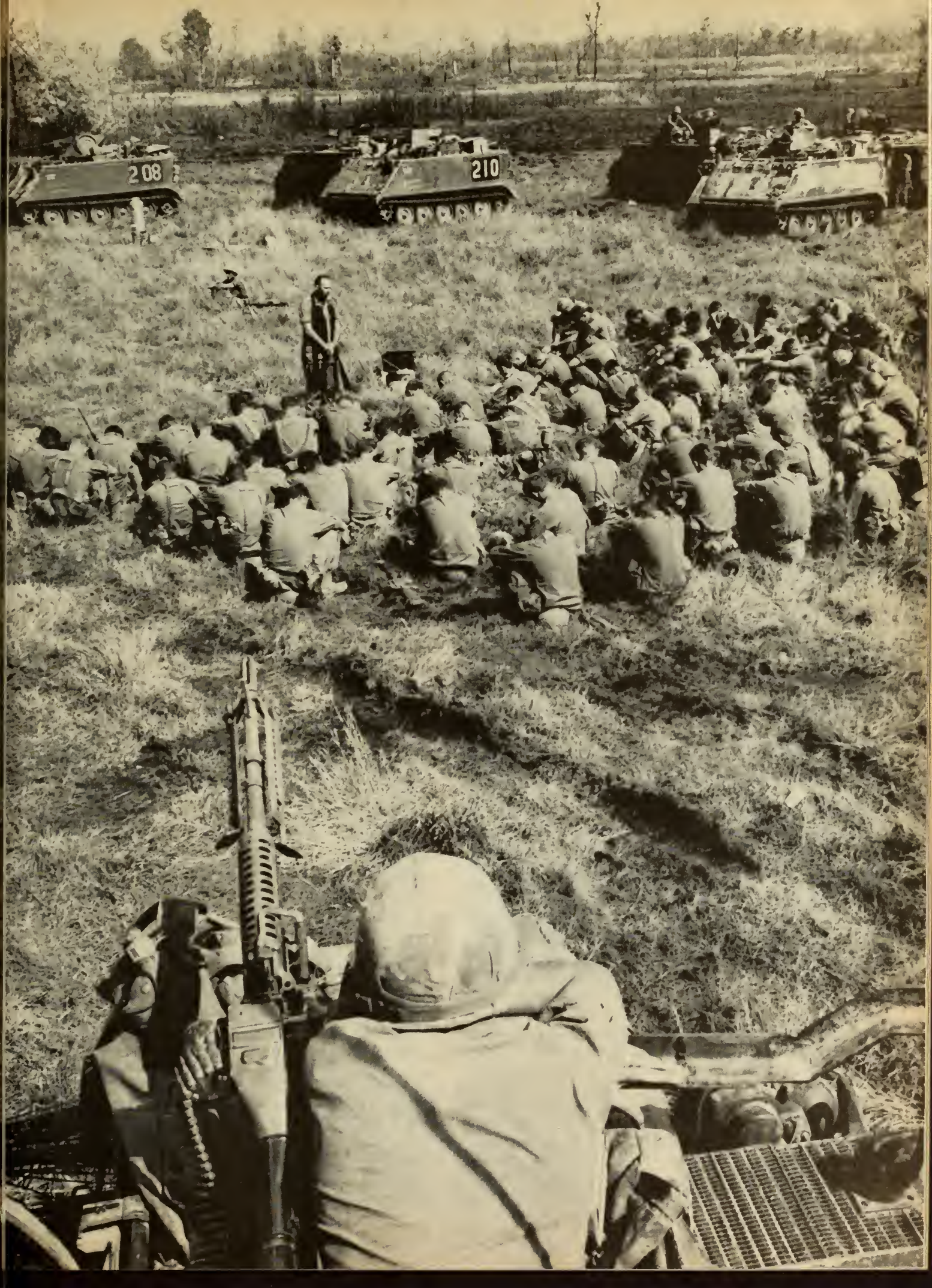
The men who operate and ride the armored personnel carriers (APCs) of the mechanized 2nd Battalion seem to appreciate the close relationship with Chaplain Carter. One reported proudly, "He's a good man, and seems to like action. One day we were trying to surround a village, and suddenly a VC machine gun opened up. Me and a buddy jumped in a foxhole and right behind us, here comes Celestial Six. We asked him what the deuce he was doing up there. After he got his breath, he grinned and said he heard there was an atheist in our foxhole. Said he'd always wanted to meet one."

There are times, however, when knowing a man by his first name can be painful. Chaplain Carter has known most of the 35 men of his unit who have been killed in combat. "One man in particular was very



With armored personnel carriers drawn up in a "wagon train" circle and protected by machine-gun lookouts, Chaplain Carter conducts worship on a search-and-destroy mission. He prays, "Dear Lord, we pause in the middle of this combat operation to pray . . . for a time when there will be no more need for war." After the service (below), he greets an infantryman.







"Most of the men feel that if their chaplain is with them in combat, things won't be quite so bad," says Chaplain Carter. When the action is over and the unit heads back to base camp, he shares a moment of relaxation with a sergeant inside one of the armored personnel carriers. The monkey is Charlie, the unit's mascot.

active in my chapel services," he remembers, "and I spent many hours trying to help him solve a personal problem. He was killed by a sniper's bullet one night and the next morning I identified his body. It's hard for me to accept the death of these young men . . ."

On combat missions, much of the chaplain's time is spent moving among the APCs of four companies in the battalion. He talks, and listens, and helps the men work out whatever is troubling them. He averages five or six worship services a week at irregular intervals, whenever opportunity arises. More than once, these have been interrupted by sniper fire.

When not out on combat operations, Chaplain Carter is visiting the sick and wounded men of his unit in rear-area hospitals which he reaches by hitching rides on anything headed in the right direction—jeeps, trucks, helicopters, and conventional aircraft.

During the first several months of his Viet Nam tour which started in September, 1966, the chaplain's unit was assigned to a pacification program in the Phu Loi area 20 miles north of Saigon. The fighting men secured the village against Viet Cong terrorists, established medical stations to be manned by Army doctors and medics, built and rebuilt schools and other public facilities, and set up a feeding program of diet supplements through U.S. foreign aid.

Chaplain Carter taught English in the village school,

co-operated with local religious leaders in their activities, and, with the officers and men of his battalion, encouraged the villagers to develop their own skills in medicine and sanitation, agriculture, education, and other aspects of civic action.

"I saw 900 fighting men become missionaries of love to thousands of Vietnamese," says Chaplain Carter. He feels that pacification efforts—to restore security and civic order to war-torn areas—are as essential as military action in achieving any lasting peace and stability in South Viet Nam.

Tom Carter's boyhood ambition was to become an agricultural missionary. A boyish-looking 27, he grew up on a dairy farm near Newark, Del., where he was active in the Methodist church. In the summer of 1960, he established a demonstration farm at the Methodist mission on Vieques Island, Puerto Rico. After obtaining a degree in agricultural education at the University of Delaware, he entered Emory University's Candler School of Theology in Atlanta. He joined the military chaplaincy upon graduation.

Ask Thomas Carter why he plans to make the Army chaplaincy a career and why he was willing to go to Viet Nam, and he is likely to quote a Methodist bishop who visited chaplains in Viet Nam and other parts of Asia earlier this year. Said Bishop W. Angie Smith of Oklahoma City: "Whether you agree or disagree



During a Communion service at Lai Khe camp, the chaplain passes a chalice of sacramental wine. Grape juice spoils rapidly in tropical heat.

with what our government is doing, we cannot lose sight of the fact that nearly 500,000 of our men are in Viet Nam. They are far from our homes and churches. They are in constant danger. They need spiritual help and guidance. The church goes where they go, for the chaplain is the church in the field."

Bishop Smith, himself a World War I pilot, is chairman of the Methodist Commission on Chaplains. The commission, whose work is supported by local-church offerings to the Fellowship of Suffering and Service, will observe its 25th anniversary this year.

As in wars past, the chaplains in Viet Nam keep pushing, praying, sweating, and—sometimes—dying. In June, Dr. John R. McLaughlin, general secretary of the Methodist Commission on Chaplains, announced that the first Methodist chaplain had given his life in Viet Nam. He was Chaplain (Maj.) Ambrosio S. Grandea, 34, of Baltimore, Md., who was wounded June 4 while conducting services in the field with the 25th Army Division and died in the Philippines.

As Viet Nam continues to explode on all sides, chaplains like Thomas Carter and Ambrosio Grandea—who never met—rush to bind up the wounded, comfort the dying, counsel the troubled, and bring a message of Christlike compassion and God's love to a place where hate seems to have the upper hand.

—WILLMON L. WHITE



Children of the Ben Cat Orphanage rush to relieve the chaplain of toys, clothes, and candy on one of his visits to the orphanage built with funds from soldiers and stateside churches.

College Orientation— For Parents

The first few weeks of campus life can be an unnerving experience, both to the freshman and to the folks back home. This university dean urges parents to keep cool and never be reluctant to take school authorities into their confidence.

By JOE A. HOWELL, Dean of Students
Southern Methodist University, Dallas, Texas

THE NEW CROP of freshmen flocking to our college and university campuses this time every year makes an exciting scene. They come with high hopes, eagerly anticipating four memorable years of academic and social pursuits, plus emancipation from close parental supervision.

It isn't long, however, before most find themselves confronted with a number of unexpected pitfalls—some trivial, some serious. Back home, the parents often feel an overpowering frustration because of the geographic separation (not to mention the generation gap) which prevents them from guiding their darlings through the rocky rapids of campus life.

Countless conversations with parents and students have convinced me that few of them are prepared to communicate about and cope with the wide range of problems which befall a large segment of every freshman class. Few of the problems have been anticipated, and when they do come, proper remedial action does not always follow.

All too often, school officials are called in only when difficulties reach crisis proportions. Unfortunately, the dean of men or women at the college or university tends to be regarded as a judge, jury, and jailer rather than a friendly third party.

In the coming weeks, parents of freshmen should be prepared to receive—and act intelligently on—communiqués from campus such as the following. (Much of what follows is directed to parents of male students, but it applies equally to parent-daughter relationships.)

September

DEAR MOM AND DAD:

School sure is harder than I expected. They just don't seem to realize that there are only 24 hours in every day. I'm so busy I can't seem to find time to finish anything. The food is terrible, my roommate is selfish, and most of the guys on the floor goof off all the time. I try to make friends, but everybody seems to have their own little group going. What's worse, most of the guys have cars. It's rough getting around on foot.

Sometimes I wonder if I'm college material. Maybe I should have gone to State. At least I'd be close enough to home to see you and Dad and keep up with my old friends.

Well, that's about it. I can't wait till Thanksgiving.

Love,

YOUR SON

P.S. How about a box of chocolate cookies?

This is homesickness; time will cure it. Don't worry; support him with a letter, cookies, and plans for Thanksgiving. But hesitate to sympathize with his description of unhappy conditions, and be careful about saying how much you miss him. Daily calls or letters usually do more harm than good.

October

DEAR MOM AND DAD:

I'm at my wits' end. My roommate is bugging me to death. I just can't get through to him. He smokes a cigar all the time. He's so messy I can't get to my desk for all the clutter. And he runs around all day and does his studying late at night. I can't sleep with the light on, so I'm really bushed. Worst of all, he came in drunk the other night and threw up all over the floor and finally passed out.

My studies are coming along better and I've made some friends. I've been talking with a couple of them about going to the beach over Thanksgiving. With your busy schedule and the long distance home, maybe it would be better for me to wait till Christmas to come home. What do you think?

Love,

YOUR SON

P.S. Thanks for the cookies. I started smoking a pipe.

Homesickness is about over. He is finding conflicts with others' values and habits. He is probably exaggerating the situation because he is being forced to modify his own behavior. Living closely with others whose habits differ from his own usually comes as a shock. Most students will cope with this problem, but for some it will be traumatic.

Express your understanding, talk with him as an equal, and let a little time pass. Be happy that he is still asking your advice about the Thanksgiving trip.

November

Midsemester Grade Report

Biology C
Math B
English F
History D
P.E. A

Write of your concern about the grades, but don't get excited. He probably is adjusting to new freedom of choice. For three or more *Ds* or *Fs*, write or call the dean of men in confidence. Ask him if he might confer with your son and then give you his evaluation. Frequently the reason for poor grades is simply that the student is not attending class or studying systematically. There could, however, be a more serious cause requiring special attention.

This also is the time for a discussion with your son by letter or phone. Don't tell him how much he has let you down; he is well aware of this. Demonstrate your real interest in helping him. Be calm, and suggest that he talk with an adult for guidance.

December

DEAR MR. AND MRS. JONES:

I am sorry to inform you that it has been necessary for our office to discipline your son. We expect this from some of our young men, and want to share the incident with you in the hope that together we can prevent any such future occurrences.

Sincerely,
DEAN OF MEN

The most common of these "incidents" involves excessive drinking, which is likely to be nothing more than experimentation in a new area; unmanageable conduct in the dormitory, usually the result of immaturity; and bad checks, which call for advice on financial responsibility and the importance of establishing good credit. Theft, cheating, and other forms of dishonesty, sexual misconduct, and arrest by civil authorities are less common, but do occur.

All too often, serious misconduct is a warning sign of problems too long ignored in the belief that time heals all. In such cases, the student needs the combined counseling and backing of his parents and of school officials. I can't emphasize enough the value of calling the dean of men or women to arrange a conference with your charge.

Be sure you know both sides of the story. You will want to and should believe your son (or daughter),

but be prepared to accept the possibility of his shading the facts a bit. In any case, try not to preach, badger, or threaten. Objective understanding with an attitude of working together makes for better solutions.

Finally, let me offer a few reminders:

1. *College freshmen are not yet adults.* They want to be treated as such, of course, and you want them to behave as such. Their precollege experiences largely were prescribed by parental and community limits. Now your son or daughter is faced with a multitude of new decisions. The very freedom he dreamed of is frightening. Just deciding to go to class (there's no one to force him) becomes a major decision. The more dependent a student has been on his parents, the greater difficulty he will have in becoming independent. Freshmen tend to remain at the high-school level in accepting responsibility, particularly when they experience failure.

2. *Young collegians should be mentally ready to accept new attitudes and values without completely losing their basic beliefs.* The confrontation with new ideas—most commonly in the areas of religion, politics, and sex—produces stress not only for students but also for parents who may be challenged and tested with the same new ideas by their offspring.

3. *Sexual urges are at their peak in the college years while the maturity to comprehend and handle them is just developing.* Sexual phantasies are healthy if not acted out or permitted to become obsessions. Never ignore an opportunity to discuss sex, especially if your son or daughter originates the conversation.

4. *A student will normally make some foolish decisions and act on them.* Parents may be distressed and see them as bad reflections on themselves. The important point is not to judge the student too harshly but rather to learn from his mistakes. *Keep a sense of humor.*

5. *The student will play many roles to find the way of life which suits him best.* He will discard the roles he finds incompatible with his self-image and keep the ones he likes. It is during this casting off of personality traits that unusual behavior may occur. The college freshman puts major emphasis on acceptance from his peers and strives to be a part of some group. At times, this means he will alter his values in order to be accepted.

Gaining the maximum benefit from a college education involves a series of successes and failures. These are important experiences to be shared between the on-campus and back-home generations. Give your sons and daughters supportive understanding and encourage their independence. Consider college officials a friend of both you and your youngsters in achieving a higher education—and maturity.

Remember, there is no immunity to the problems of attending college, and we're all in this together. And there is not a morsel of truth in the rumor that a dean of students eats freshmen for breakfast! □

THE 148th PSALM

THE PLANET we call Earth, sailing through a sea of sunshine and stars, is alive with color, with beauty, with abundance, and with blessings that far outnumber the trials and tribulations man sometimes imposes upon himself. Perhaps the psalmist could not have seen all this in the diversity we found in nearly 6,000 color transparencies submitted by readers for TOGETHER's 11th Photo Invitational—for he sat alone in a more desolate land, in a past so dim that his identity may be lost forever. But the author of the 148th Psalm felt that all nature reflects the glory of God, that the world is good, and that the Creator is to be praised from the farthest stars and galaxies to the lowliest plant. So it is that an ancient poet's psalm survives the centuries to inspire a reverence that shows itself in these pictures by our photographer-readers. They went out to look at the heavens and the earth and saw not only with imaginative eyes but with their hearts and souls. And, like the psalmist, they found beauty everywhere—in all seasons, in snow and fog, in babies and blossoms, in birds, even in caterpillars and bees.

—YOUR EDITORS

All photographs in this feature Copyright © 1967 by The Methodist Publishing House



—Mrs. Walter A. Michel, Grenada, Calif.

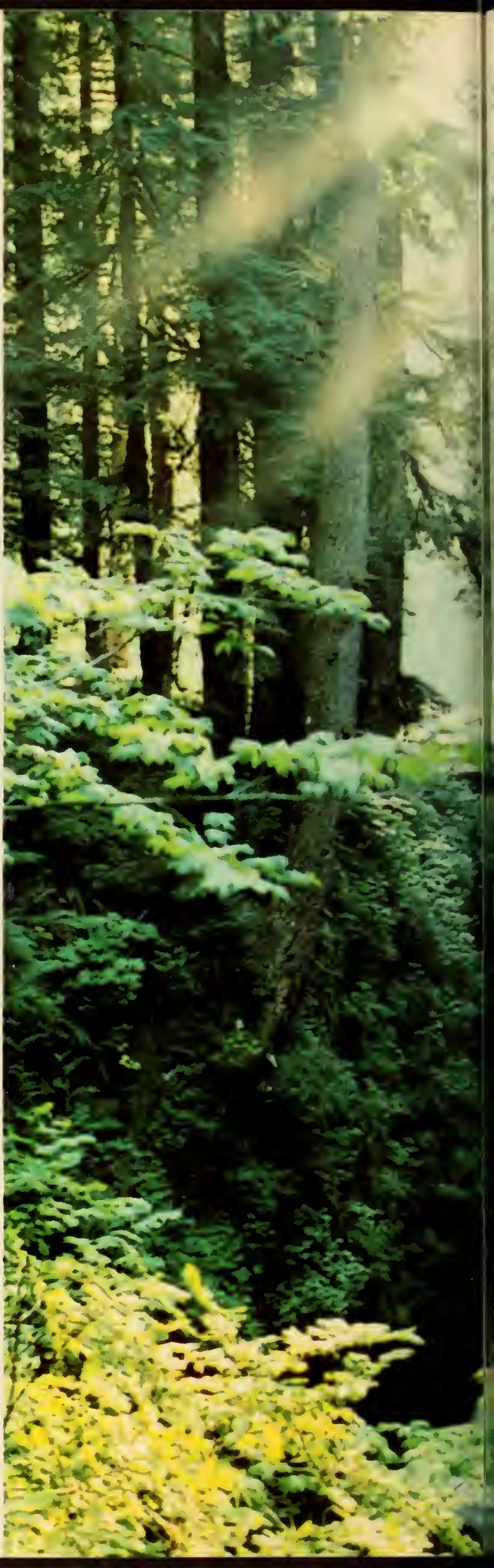
*Praise the Lord!
Praise the Lord from the heavens,
praise him in the heights!
Praise him, all his angels,
praise him, all his host!*

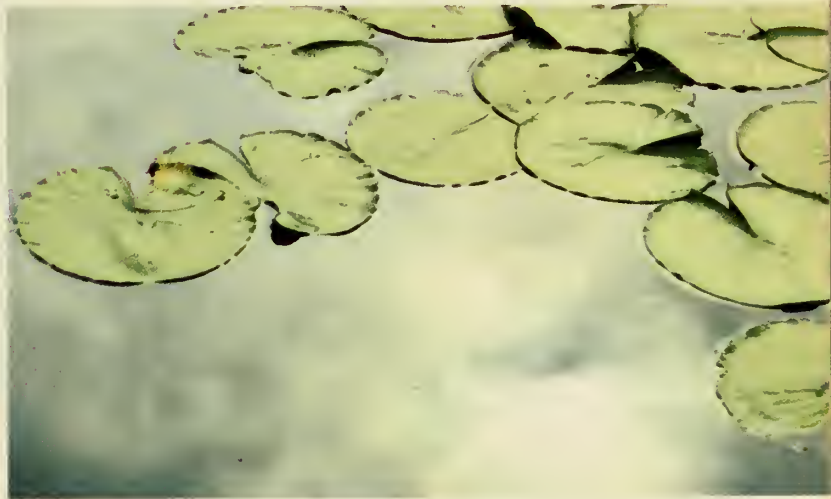
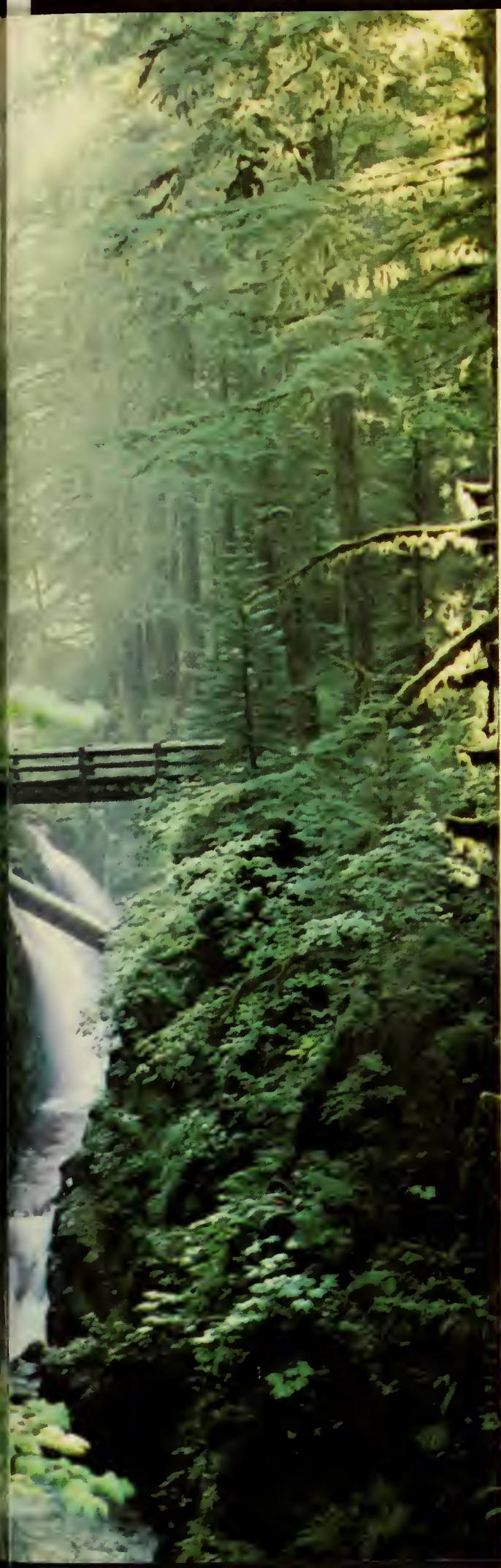


—Norman A. Bishop, Longmire, Wash.

*Praise him, sun and moon,
praise him, all you shining stars!
Praise him, you highest heavens,
and you waters above the heavens!*

—Jack A. Keller, Seattle, Wash.





—Larry E. Halsten, Excelsior, Minn.



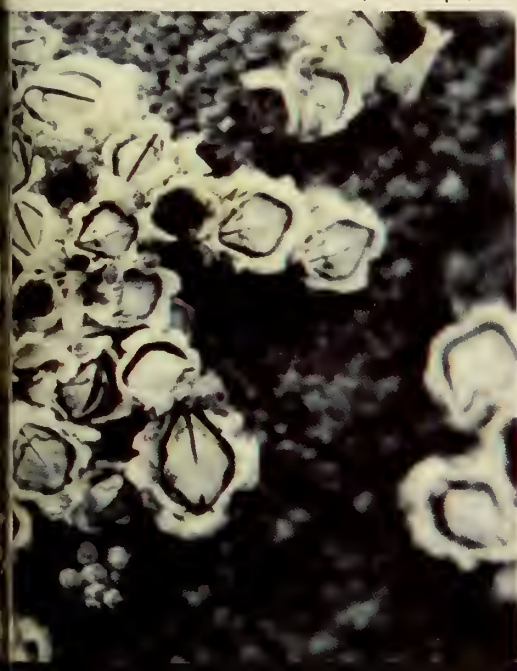
—Lloyd G. Tofte, Fargo, N.Dak.





—The Rev. Franklin W. McGuire, St. Joseph, Mo.

—Roger B. Sedgwick, Galesburg, Ill.



*Let them praise the name of the Lord!
 For he commanded and they were created.
 And he established them for ever and ever;
 he fixed their bounds which cannot be passed.*



*Praise the Lord from the earth,
you sea monsters and all deeps,
fire and hail, snow and frost,
stormy wind fulfilling his command!*



—Eugene Held, Hinton, Iowa

—Bob Coyle, Dubuque, Iowa





—Mrs. Lola M. Autry, Hickory Flat, Miss.



—Ron Curbow, Mount Vernon, Wash.

*Mountains and all hills,
fruit trees and all cedars!
Beasts and all cattle,
creeping things and flying birds!*





—Larry E. Halsten, Excelsior, Minn.

—Charles H. Birnie, Baltimore, Md.





*Kings of the earth and all peoples,
princes and all rulers of the earth!
Young men and maidens together,
old men and children!*



—Clarence R. Walz, Baden, Pa.



—Robert W. Lucky, Fair Haven, N.J.



—Irwin Fireman, Mattapan, Mass.



—Frederick Paul Shultz, Silver Spring, Md.

*Let them praise the name of the Lord,
for his name alone is exalted;
his glory is above earth and heaven.
He has raised up a horn for his people,
praise for all his saints,
for the people of Israel who are near to him.
Praise the Lord!*

Announcing TOGETHER's 12th Photo Invitational:

Youth in Action—What Are They Doing?

They're: Working on farms, leaving for college, entering science fairs, sacking groceries in supermarkets, painting protest signs, reading to the blind man down the street, cycling west, taking part in work camps, running the mile, entering beauty contests.

They're: Studying botany, geology, and biology in the wilderness, being initiated into honorary societies, taking part in candlelight ceremonies, flunking out of school in the first semester, growing beards and long hair, and reading the Scripture from the pulpit.

They're: Practicing the guitar, singing in youth choirs, publishing neighborhood newspapers, taking photographs, building telescopes and small rocket ships, painting still life and real life, exploring caves, and daydreaming.

They're: Decorating floats, waiting on tables, throwing footballs, mowing lawns, souping up old cars, fishing, camping, earning merit badges, climbing mountains, and surfboarding.

THAT'S ONLY a beginning, of course, for young people are very much a part of the scene today. Never before have they been so active, so free, so involved in life. And it is this spirit we hope you reader-photographers will convey in TOGETHER's 12th Annual Photo Invitational.

How? By capturing on film at least some of this youthful exuberance and activity. Certainly, that won't be easy; today's young people rarely hold still—and, besides, the obvious kinds of pictures are not going to add that extra, deeper dimension of interpretation and insight on a new generation-on-the-move.

This year, we are adding one more requirement for all entries: please include a brief statement about each slide you submit, telling us not only what is happening but also what insight, understanding, or interpretation it provides on today's young people.

Perhaps no previous *Photo Invitational* has posed so many challenges—and opportunities—for the color photographer who enjoys the freedom to experiment, to try the unconventional, to give free rein to his imagination and skill. If you approach our *Youth in Action* theme in this adventurous spirit, we are sure your photographs will be as fresh and new and invigorating as the outlook and tempo of the young people you would portray.

Now, are you ready to go? If so—



HERE ARE THE RULES

1. Send no more than 10 color transparencies. (Color prints or negatives are not eligible.)
2. Identify each slide; explain what is happening, why it was inspired, and briefly give us your interpretation in the light of youth's role in the world today.
3. Enclose loose stamps for return postage. (Do not stick stamps to anything.)
4. Entries must be postmarked on or before February 1, 1968.
5. Original slides bought and all reproduction rights to them become TOGETHER's property. (For their files, photographers will receive duplicates of all slides purchased from submissions.) We'll pay \$25 for each 35-mm slide used, \$35 for larger sizes.
6. Slides not accepted will be returned as soon as possible. Care will be used in handling transparencies, but TOGETHER cannot be responsible for slides lost or damaged.

Send your submissions to: TOGETHER Picture Editor, Box 423, Park Ridge, Ill. 60068



Harvey Smith: Doctor to the Tepchuans.

IN THE REMOTE Mexican village of Baborigame, witchcraft and superstition play more important roles in the lives of the Tepehuanc Indians than does Christianity. Dr. Harvey Smith, an El Paso, Texas, osteopath, Methodist layman, and Sunday-school teacher, would like to see all of this change.

As a member of an organization called Doctors of Osteopathy Care (DOCARE), Dr. Smith had taken

part in several medical missions from El Paso into the neighboring Mexican state of Chihuahua when he learned about the tiny village buried in rugged mountains of the Sierra Madre. The Rev. John Miller, a Church of the Brethren pastor who had lived there about three years, told Dr. Smith that as far as he knew, no doctor ever had visited Baborigame, center of an area inhabited by more than 8,000 persons. Though virtually inaccessible by land, he said the town could be reached by light plane.

Both Dr. Smith and his son Dan, 18, are licensed pilots, and together they made their first flight to Baborigame in May, 1966. It required precision flying. The plane had to climb to 12,000 feet, then spiral down between mountains to reach a 2,500-foot grass runway near the village, 7,500 feet above sea level. On that first trip, Dr. Smith set up a makeshift clinic and treated about 80 persons suffering one or more common ailments—malnutrition, internal parasites, tuberculosis, bad teeth.

Dr. Smith returned to El Paso to tell medical associates about his project, and several began making regular trips to the village with him. Also as a result of his report, DOCARE adopted Baborigame as one of its projects and began assisting him in obtaining medical supplies and recruiting other members to help. Now a more permanent clinic has been set up, work on a small hospital has begun, and Dr. Smith leads trips to the village almost every month. Besides their medical work, the teams also have taken along an electric generator, a motion-picture projector, and educational films—the first movies ever seen in Baborigame.

Someday, Dr. Smith hopes, life for the Tepehuancs will be not only longer but much richer as well. □

John Frank: In life, as in clay, he sees potential.



THE BIBLE contains many references to the potter and his clay, and John Frank, a modern practitioner of the ancient potter's art, makes use of both the scriptural words and the tools of his trade in frequent speeches for churches, schools, service clubs, and other groups. A shapeless mass of clay, he likes to remind his audiences, is worth about 1¢ a ton when it comes from the hills near his hometown of Sapulpa, Okla. But from this inexpensive material man can create a bowl, a vase, or a plate of intricate design and beauty. Working at his wheel as he speaks, Mr. Frank proceeds to show just how this can be done. The potential for beauty and service represented by the lump of clay, he stresses, is within the life of every individual.

A graduate of the Chicago Art Institute and a former art and ceramics instructor at the University of Oklahoma, Mr. Frank first used his potter's wheel to illustrate a talk at the suggestion of his preacher-evangelist brother who asked him to talk for a Sunday-school class. Now head of an Oklahoma commercial pottery, he gives as many as 70 speeches a year—besides working with youth classes at Sapulpa's First Methodist Church and other places. □

UNUSUAL Methodists

MORE THAN half a century ago, J. Henry Auld, a piano tuner, climbed 242 steps to the top of the Minneapolis, Minn., courthouse tower and played the chimes there for the first time. Last summer he began his 56th year as official chimes player for the city. Two things have changed in that time. Mr. Auld spent from 1914 to 1923 raising money to add 4 bells to the original 10 in order to play a wider range of tunes. And in 1947, officials installed an elevator for the carillonneur's use.

Besides playing special noon concerts during holiday seasons, Mr. Auld has marked major events of his life on the chimes. In 1959, he and his wife celebrated their golden wedding anniversary by playing a duct, and in 1965 he commemorated his 80th birthday with *Auld Lang Syne*. A member of Grace Methodist Church since 1919, Mr. Auld plays a set of hand bells for church and civic groups. Five years before he started playing for the city, he began ringing chimes for the former Church of the Redeemer. That job lasted 33 years. Through the years he has been assisted by his wife and son Edward. □

IN CLASSROOMS or on the athletic field at Aiken High School in Aiken, S.C., Norma Anne (Nonie) Hudnall excels. An A student, the 17-year-old South Carolinian capped her athletic achievements this year by winning the title, "Outstanding High-School Girl in Physical Fitness in the United States." In national competition sponsored by the Amateur Athletic Union, Nonie did 117 pushups in two minutes, 45 situps in one minute, 51 consecutive pullups, ran 100 yards in 13.1 seconds, and jumped 7 feet 3 inches in the standing broad jump.

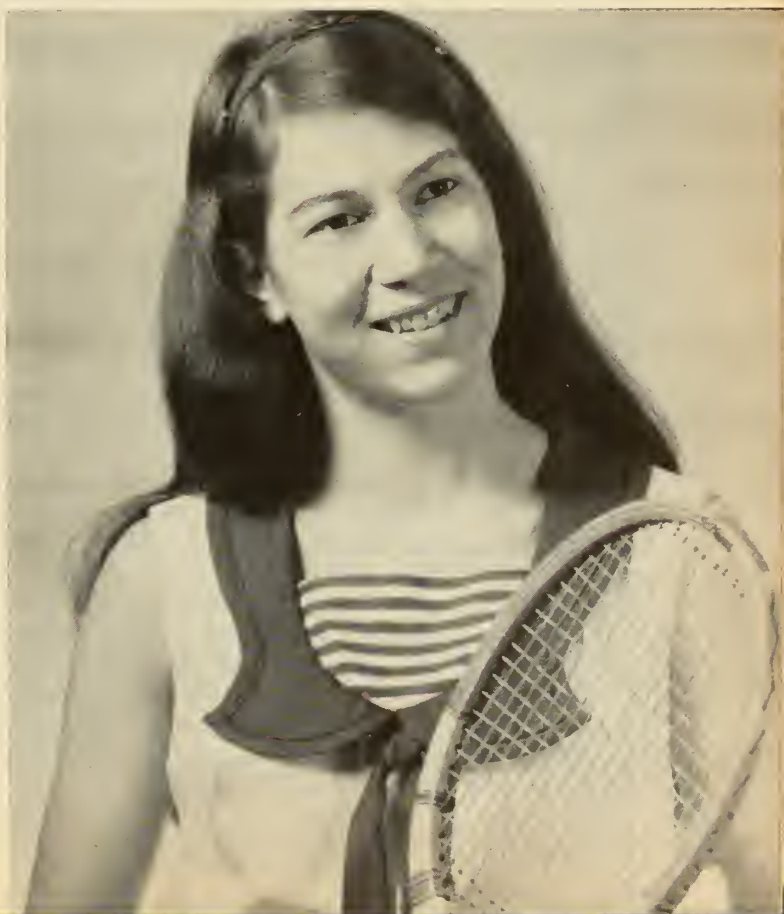
Now beginning her senior year at Aiken High, Nonie has been captain of the school tennis team and a participant in basketball, swimming, and track. She won a bronze (third-place) medal in the shotput event in the 1965 Junior Olympics and took the second-place silver award in 1966.

Nonie's other school interests include the newspaper and both French and German clubs. She is also president of the Methodist Youth Fellowship at St. John's Methodist Church—where her father, the Rev. Ben Hudnall, is pastor. □



J. Henry Auld: When he plays, a city listens.

Norma Anne Hudnall: Outstanding in fitness.





By STANLEY J. MENKING, Minister of Mission
Haddonfield Methodist Church
Haddonfield, N.J.

**"Surely the Lord is in this place; and I did not know it."
—Genesis 28:16**

H HE HAD THE wrong dreams. All, all, wrong. . . . He never knew who he was."

These words come from Biff as he stands at the grave of his father, Willy Loman, in the concluding requiem scene of Arthur Miller's play *Death of a Salesman*.

Willy Loman had spent his life pursuing the illusive pot of gold he believed was at the end of the rainbow of his dreams. The tragedy of his life was that he sought to find its meaning and purpose in another world and missed a meaningful life in this world.

The irony is that we in the church often commit Willy Loman's error in the name of a sacred commitment. We search for the place where God can be found, but we miss the experience Jacob had when he awoke from his sleep and realized that "surely the Lord is in *this* place; and I did not know it."

The Encounter

A layman once challenged me on a retreat: "It's easy for you to speak this way about God. You can sit in your study all day with your theological books. But I work with people who don't even believe in God. How can faith be easy for me?"

The question he raised is crucial. How does one encounter God when his life is involved with the world and not withdrawn from it?

The view that God is found only in so-called religious activities is a fiction that a clergy-dominated church has accepted at its own peril. It is certainly not the encounter of men with God in the biblical record. Jacob's realization came after his dream of angels ascending and descending a ladder, drawing his attention to the God of Abraham and Isaac.

The spiritual *Jacob's Ladder*, which is so popular at evening campfires and youth camp programs, is based upon this incident. But Jacob's experience did not occur in such a carefully staged program. He was simply at the place where he had arrived as the sun was setting. He found a stone for a pillow and went to sleep. This was the place for his encounter with God. Thus, his response of surprise: "Surely the Lord is in *this* place; and I did not know it."

In the Bible, such an occurrence is not the exception but the rule. Moses was doing his work tending sheep when God engaged him. Gideon was beating out wheat in a winepress when the Lord called him. The shepherds at the birth of Jesus were tending their flocks when the messengers of God spoke to them. Peter, John, and Andrew had their feet in the water and their hands on fishing nets when Jesus called them.

The meaning of this is clear. We must break the alliance we have created with those who say the world is godless! If we say God cannot be found in this world, we share the view of the atheist. If we seek to escape the world, we are no different from those who seek to exploit it for their own advantage. They may abuse the world, but we have done no more for it if we refuse to see it as the place where God is seeking us.

The Excitement

There is something extremely exciting about God meeting us in everyday life. It offers opportunity to avoid both disappointment and despair. If we believe God is only served and found in extraordinary moments, we risk despair when this does not happen. If we believe God is found and served only in the uncommon aspects of life, we are subject to disappointment when our time is taken up by the ordinary demands which consume our time. We are spared this plight when we realize that, in the everyday responsibilities that sap our energies and occupy our minds, we must say, "Surely the Lord is in *this* place; and I did not know it."

Worship and work become inseparable. We serve

God with our praise in worship and with our actions in work. This way of viewing life's responsibilities can be expressed more adequately in German. *Gottesdienst* means both worship and serving God. As Hans Jürgen Schultz, one of Germany's leading figures on the question of the laity, has put it, life "is the occurrence of the rediscovery of the inseparability of prayer and deed, sacrament and reality, godly service and worldly service."

The coming of Jesus announces that God has not forsaken the world. Jesus' appearance is not for the world's destruction but for its fulfillment as God's world. This is where encounter with God and service to God will take place.

As laymen, our Christian witness is not a special calling alongside the duties we assume every day. Our witness occurs *in* these duties. In them we must be responsible to God for the world's future. There the issues of life are engaged. There we refuse to flee, and we face the temptations of life with Christ and share in his sufferings.

It may be a decision of the doctor toward his patient; the politician toward the pressures exerted upon him; the newspaper writer deciding between the conflicts of his obligation to the public; or any person in relationship to others at work, in the neighborhood, or in the family. In the roles life has assigned us and we have assumed, in the places where decisions are never simple or easy because we bear the responsibility, and in moments where our actions wound as well as heal, God is found and served.

The French Catholic authority on the laity, Yves Congar, chose the words of the founder of Methodism, John Wesley, to express this awareness: "I look upon all the world as my parish." But the words of Jacob are more expressive of our astonishment. "Surely the Lord is in *this* place; and I did not know it."

The Maturity

Too often the work of the church has suffered under the image of the clergy. Church work has been thought of as what is done *in* the church. It would be fruitless to assess blame for this, for both clergy and laity have made their contributions to this unbiblical and unchristian attitude.

It must now come to an end! Let it be known that the proper attitude for the church was set forth by Pope Gregory VII in the 11th century when he issued a strong call for laymen to engage in militant service of the church. In spite of the fact that he himself had been a monk, he looked upon Hugh, duke of Burgundy, as a deserter because he went into a monastery. Anyone who flees the world in an attempt to serve God will discover his deed contradicts his purpose. It is like standing before another person and turning away from him in order to shake his hand. This would be ridiculous. To flee from the world to serve God would be desertion!

Professionalism is not the answer to all of life's problems, either. The "layman" as nonprofessional in any field has a role to play.

In speaking about the problems of helping the poor with questions of the law, former Attorney General

Nicholas Katzenbach suggests the poor need advocates to convince them that the law is not an enemy but a guardian. He believes this function must be carried out not only by lawyers but by concerned laymen. It does not require a law degree to recognize and respond to an injustice. "That job is too big—and, I would add, too important—to be left only to lawyers," he said. What is important is not the prerogatives of lawyers but the realization of justice.

If this is true in meeting the legal needs of people, it is likewise true for the church. The clergy are not the chief figures in the realization of the church's mission. That is the task of the laity. When the people of God are scattered into the world of life, they go forth not to *represent* the church but to *realize* it. The mark of the coming of Jesus is his presence *with the world*.

If we view ourselves as representing the church in the world, then we have to play the role of answer men and accentuate our difference from the world. But taking that role is to deny the mission of Jesus and the meaning of his life as the Christ.

Our role is to participate in life, to assume responsibilities for the world, and to hear the claims of the needs of others upon us. The fulfillment of the church's mission hinges on what we are in the world. There the church will be realized, and only when that occurs we will discover what Jacob learned.

Alyosha, the monk, stands at the bed of the dying Father Zossima in Dostoevski's novel *The Brothers Karamazov*. He looks into Alyosha's eyes and speaks: "This is what I think of you, you will go forth from these walls, but will live like a monk in the world." Father Zossima dies, and his rivals denounce his holiness, breaking Alyosha's heart. He leaves the monastery to go to the woman Grushenka to ruin his life in his sorrow. However, the miracle of love and forgiveness that sometimes occurs in human life opens Alyosha's eyes to the meaning of the dying monk's words. He returns to the vigil at the body of his dead mentor and hears the story of the wedding at Cana being read.

He goes to his cell to gather his things. Soon he is running quickly down the steps into the freedom, openness, and space of the world. He stands there gazing—and then, not knowing why he does it, throws himself to the earth, kissing it and watering it with his tears and uttering passionate vows to love it forever and ever. In that moment, he not only discovered that God was to be found in the world but he embraced the world with the same love that God has for it.

We, too, may run from here into the open freedom of the world. We may figuratively embrace the assignments we have chosen in life and respond to the needs of the world that impose themselves upon us, watering them not with tears of sadness but of joy. There we may assume our vow to share with God the mission of embracing the world with our words and our love. Then we will have discovered the thrilling realization that no matter where we are, it is always possible for us to say, "Surely the Lord is in this place . . ." □



The CHURCH That Refuses to Die

Text by ROBERT L. GILDEA

Pictures by GEORGE P. MILLER

WHAT DOES A church do when it finds itself a white island in a black sea? What happens when the neighborhood around an all-white church becomes predominately Negro?

According to planning experts, the congregation has three choices: (1) sell the building and move out; (2) remain a white garrison inside a "faltering fortress"; or (3) attempt to minister to the changing community.

But the church which takes either of the latter two paths, the experts say, inevitably ends up an all-Negro congregation. A truly integrated church is virtually impossible to achieve and maintain. Broadway Methodist Church in Indianapolis is determined to disprove this thesis.

Six years ago, Broadway was coasting along comfortably, enjoying its reputation as Indiana Methodism's "cathedral church" and its largest congregation. Members relished their church's traditional church-school classes, its tasteful music program, its bazaars, and its splendid record of benevolent giving. They delighted especially in boasting that their preacher filled the sanctuary to the rafters every Sunday morning. Only a few saw potential trouble on the horizon—or, to be more accurate, across Fall Creek, south of the church.

Then, in 1961, the first Negro family moved into the Broadway parish, a lower and middle-class residential section 2½ miles from the heart of the city. More and more Negro families followed.

A church with less courageous leadership could have panicked. Broadway didn't; it held steady and recharted its course.

Today, the population of the church's immediate parish is more than 70 percent Negro, and the percentage climbs a little higher each year. Even so, all the fates which are supposed to befall a white church in a black neighborhood simply haven't happened. And Broadway's leaders predict, with cautious optimism, that they won't.

What are the dire results that are predicted in situations like Broadway's?

- *Attendance and membership are supposed to decline.*

Broadway's membership today is over 3,300—an increase of more than 100 in six years—even though some 600 "deadwood" members were removed from the rolls. Several of the new members are Negroes.

- *Financial support is supposed to drop.*

Broadway's unified budget today is \$270,000, some \$100,000 more than six years ago.

- *Church members, especially those who commute from the suburbs, are supposed to run for cover.*

Broadway did lose a few that first year, but the number of transfers to other churches has dropped steadily. Only 57 transferred last year, most because

of business moves out of the city. And by contrast, 102 persons were received on profession of faith and 89 by transfer from other churches. Broadway now draws its members from seven counties, and the typical member drives more than six miles to get there.

How has Broadway escaped death and emerged an even stronger church in many ways during these six years?

On first glance, the curious outsider would be disappointed if he came looking for gimmicks and techniques which might prove useful to other churches in similar circumstances. Frankly, there are none.

Part of the answer lies in the determination of the church's young leadership not to lose. This tenacity may be characterized by an incident several months ago when Louis Lomax, a well-known Negro writer and television personality, spoke at Broadway.

During his speech, Lomax turned to the church's senior minister, Dr. James Armstrong, and jokingly said: "People like you are running away from churches like this all over the country, and we're taking them over. You're giving us some of your finest churches."

Given a chance to reply, Dr. Armstrong said: "My friend, we're not about to 'give' you this church. We'll share it with you—it can be ours together. But we won't give it away." The largely Negro audience applauded warmly.

But more than tenacity is required in such a situa-



Involvement in politics by the urban churchman is natural and necessary, says Pastor Armstrong (right), talking here with mayoral candidate James Beatty.



Small-group studies are a special part of the Broadway adult-education effort. This group, meeting in the home of Dr. Walter Tinsley, was discussing the Book of Acts. More than 25 such groups meet regularly for serious study of the church's mission.

tion. Other essentials include intelligence, energy, and, most of all, genuine Christian love.

A demonstration of the church's compassion came the day the first Negro family arrived in the neighborhood. They walked into a rude initiation. A can of paint was thrown on their porch; a cross was burned in the yard; a shotgun was fired outside the window; and an around-the-clock series of threatening telephone calls began.

Dr. Armstrong immediately went to the Negro home, welcomed the new neighbors, and urged them to call if they needed help.

The situation was described from the pulpit the next Sunday, and the chairman of the Christian social concerns commission went to the house and welcomed the family on behalf of the congregation.

Three weeks later, Dr. Armstrong received the expected call for help. Two bomb threats had arrived in the mail. Dr. Armstrong called the mayor (a Broadway member), and he drove to the home to reassure them. A policeman was assigned to guard the house. It was a small act, but it told the Negro community that Broadway Methodist Church was their friend.

A more decisive act, the step which convinced the neighborhood that Broadway was going to stay and serve, was the church's 1963 decision to build a new \$400,000 education and activities unit. Some members opposed the plan, and a few left. (Dr. Armstrong breaks into an impish grin when he recalls that one prominent citizen who quit Broadway arrived in his new suburban parish the Sunday his new minister left

to lead the city's Methodist delegation in the historic civil-rights march on Washington.)

Those who stayed could not complain that they were misled about the church's open-door policy. The first Negro family was received into membership the Sunday *before* the expansion program was launched.

Broadway leaders set out to give the church a new image of a *servant* church, serving the community. Even the newsletter and stationery symbols were changed to reflect a towel and basin theme. Members also were asked to wear miniature towel and basin tie tacks and lapel pins to remind them of the service emphasis.

If "new occasions teach new duties," as James Russell Lowell's famous hymn *Once to Every Man* suggests, new duties require intensive preparation. Broadway's members had to be warmed to the challenge of their new situation by relevant preaching and soul-searching study.

Fortunately, Broadway's pulpit is filled by an eloquent, dynamic preacher in Jim Armstrong. As one Indiana minister put it: "He can hold an audience spellbound while telling them all the hard things about Christianity they don't want to hear."

Dynamic preaching, accompanied by an across-the-board emphasis by all staff members, led Broadway's members to take up serious small-group study of the "renewal" writers—Elton Trueblood, George Webber, Robert Raines, Howard Grimes, William Stringfellow, and Dietrich Bonhoeffer.

Study began first in the executive committee, which

consists of commission and committee chairmen and church officers, but it has spread slowly through the church. Broadway still has its traditional church-school classes, but the serious grappling with the church's mission comes in more than 25 regularly scheduled study groups.

A program for boys was focused on athletics, and among early volunteer leaders were a former college boxing champ, an ex-professional football player, a former college football star, and a karate instructor. (They have had *very* few discipline problems!) Some 300 different children, mostly Negroes, now play and learn at Broadway during the week.

Among other projects sponsored by the church are an afternoon tutoring program, with emphasis on reading, to combat the unusually high dropout rate in nearby schools; a thrift shop offering good used clothing at small cost; and four outpost Sunday schools (one on Tuesday afternoons) enrolling more than 100 neighborhood children. The first outpost was started by a woman who saw four youngsters playing in the street one Sunday afternoon and invited them to her home for Bible stories.

Another major thrust was the brainchild of Dr. Herbert L. Sedam, who spent three months in volunteer service at a Methodist mission hospital during the turmoil in the Congo. A few months after returning home, Dr. Sedam concluded that "it didn't make sense for me to go to the Congo and ignore needs on my own doorstep." He organized a health center and gradually persuaded other doctors and nurses to as-



Family-night dinners each Wednesday help unify the church, which draws members from seven counties.

Bright-eyed but serious youngsters respond to a storyteller in a Head Start class conducted at the church.





Working in the church clinic which he originated, Dr. Herbert L. Sedam examines a young patient. The clinic was established soon after Dr. Sedam returned home from volunteer service in a Congo mission hospital. Several other doctors and nurses also donate their services.

A young girl learns to knit in one of the several after-school club programs at Broadway, staffed by volunteer teachers. In addition to youth activities in the church building, the congregation also sponsors four outpost Sunday schools in the neighborhood.





A popular boys club program is the evening wrestling class taught by Guy Marquis in the new Broadway education and activities unit.



At the Indianapolis City-County Building, Larry L. Sanner, Broadway's "neighborhood minister," briefs two laymen before a zoning hearing.

sist. Their main work has been the inoculation of local children; the board of health donates the drugs. The clinic also provides emergency treatment for injuries and recently branched out into prenatal care and planned-parenthood clinics.

A new church staff position was created in 1964, involving work with city courts and welfare agencies in behalf of people in the immediate neighborhood. It is Broadway's way of providing a voice for "little people," whose interests often are lost in big cities.

Dr. Armstrong represents them, too, at another level. He is active in a host of civic and social-service agencies including the Urban League, Community Services Council, and the Mayor's Progress Committee. The senior minister's activity in several quasi-political groups has not endeared him to a few members who prefer that he confine himself to spiritual matters.

"I agree there is no place for partisan politics in the pulpit," Dr. Armstrong says. "But there is a responsibility for each of us to assume the burdens of citizenship. Frankly, there must be some involvement in politics if anything is to be done for the citizens in our parish area. I don't apologize for what I believe to be one expression of Christian faith."

Earlier this year, Dr. Armstrong led a fight in behalf of underprivileged inner-city residents, a battle which carried all the way to the statehouse. Massive freeway expansion and state university construction were forcing thousands of poor people from their

homes, and state officials were not very charitable in helping with relocation. There were threats of street demonstrations.

Dr. Armstrong made several public statements about the plight of those affected, and he helped bring the politicians and the victims together. Under the pressure of publicity, state officials halted the dislocation until the state legislature had an opportunity to correct abuses. The legislators responded with a bill requiring more assistance for the displaced.

Despite the church's successes, it would be dishonest to tell the Broadway story in absolute utopian terms. It has had its failures, too.

Jim Armstrong candidly admits that Broadway has failed in reaching the underprivileged Negro adult. "His children sing in our choirs and attend our church school (10 percent of the children's division is Negro), but the poor Negro adult in our neighborhood seldom walks through our doors," he says.

Broadway's Negro members are relatively well educated and affluent, and their minister is perplexed about how to bring in those who are not.

But Broadway is not giving up. It experiments continually with new ministries, trying to make a breakthrough. Even if the neighborhood's adults continue to shy away, their children are being served.

That can be enough satisfaction in itself—especially in a church which, according to all the odds, is supposed to be passing from the scene. □

Teens Together

By DALE WHITE

WE HAVE another theological discussion going on behind the scenes. In June, a girl wrote to say she felt like a hypocrite in church because she questioned so many of the theological ideas she heard expressed there. She worried because her church-school teacher said that anyone who did not believe in the Resurrection of Christ should get up and leave. She liked the teacher and the class, and did not want to leave, yet she was not sure she could accept the requirements. [See *Teens Together*, June, page 52.]

I supported her in her concern for honest and open theological examination and reflection, and suggested that if her church were so restrictive that it could not tolerate free inquiry that after graduation she might look around for another church.

The letters which came in reveal a wide gap between the generations. Adults usually love their church with a passion, after years of meaningful experiences and warm memories, and feel threatened if anyone finds fault with it. The young people are more vividly aware that the Gospel comes to us in earthen vessels, and do not hesitate to point out the cracks and leaks in the vessels. Adults tend to be more settled in their faith, afraid the young people will go astray, and impatient with the endless testing of ideas and ways which young people do. A girl from New Jersey makes us aware of this gap in communications:

"I was pleased to be able to identify

with the girl whose question was written up in the June issue. I, too, am a senior in high school, well respected, and a very active church member who rebels against 'so much I hear in church.'

"This girl and I have one major difference, and that is that through my liberal church and friends I . . . have been able to share my opinions, doubts, ideas, and feelings with youth leaders, adults, and the kids themselves. At our youth forum meetings and at MYF, we freely discuss everything from homosexuality to 'God is dead.' Being able to air my ideas enables me to formulate them clearly and judge them better myself.

"The acceptance of me as an 'inquiring spirit' has certainly made me feel that there is a place for me in the church, and has led me to realize that I am searching for something meaningful. I, therefore, have not labeled myself a hypocrite or lost soul, the way the other girl did.

"Unfortunately, a few people do so label me, and close their ears to communication. So often I find the gap between 20th-century Christians and 19th-century Christians too broad to be bridged. Because the beliefs and their expression by youth are not yet settled, and may never be solid, we are sometimes too radical, and the old school seems so often narrow-minded, hypocritical, with childlike concepts, and with so very little meaning behind their lives and what they stand for.

"Many of the old methods and idioms of communication of the church are obsolete and invalid to the new generation. Really, much progress has been made in some churches to construct in youths and adults a relevant, mature conception of God, faith, and what it is to be a Chris-

tian in today's world. But the progress reaches too few, and it doesn't start early enough.

"Why is it that I have to spend half my time in the seventh-grade class I teach, helping students destroy concepts and images which have been taught them by well-meaning teachers earlier in their lives, in order to replace them with something which has meaning for them? The class comes in knowing all about John Wesley and how the church is organized, but they still look at God as a bearded gentleman in J.C. sandals, and being a Christian as synonymous with being a goody-good do-gooder. Of course, I'm exaggerating, but you would be surprised to see how closely this fits most of them.

"What can be done about poor church-school teachers? Is there no place in the curriculum where questioning of the basics of Christianity can take place? How can we reach more people with truly mature Christian education, and let them know that the church does have some answers for them? So many are spiritually dead. How do we resurrect them?"



I am a girl, 19, living in a small town. All my life I have been too dependent on my parents for everything. I've saved my money for a long time and now have enough to leave home. It's not that I don't love my parents—it's just that I'm a grown woman and it's time I made my own way in the world. My mom doesn't under-



Cartoon by Charles M. Schulz. © 1963 by Warner Press, Inc.

"According to the 30th verse in the 10th chapter of Matthew, 'the very hairs of your head are all numbered.' When are you going to take those hairs down to the barbershop and get them cut?"

COLLEGES and UNIVERSITIES

A fully accredited Methodist College
Quality Education Since 1858

Baker University

Baldwin City, Kansas

Huston-Tillotson College

AUSTIN, TEXAS

The College is fully accredited and offers a Bachelor of Arts and a Bachelor of Science degree in 13 areas. The faculty and student body represent varied groups, nationalities and institutions. For further information write:

OFFICE OF THE REGISTRAR
HUSTON-TILLOTSON COLLEGE
AUSTIN, TEXAS 78702

The name that means
quality education . . .

MILLSAPS COLLEGE

Ask about our educational
program. Write **Director of
Admissions, Millsaps College,**
Jackson, Mississippi, 39210.

Wiley College

MARSHALL, TEXAS

Dr. T. Winston Cole, Sr.

President

Founded 1873



New Student Union Building

Four Year Liberal Arts College

Accredited:

Southern Association of Colleges
and Secondary Schools

Prepares Young People for Chris-
tian Leadership in The World of
Tomorrow.

Now in an Expansion Building
Program.

General Enrollment 600



Consider
these schools.

Perhaps information
from them will help
you in making an
important decision.

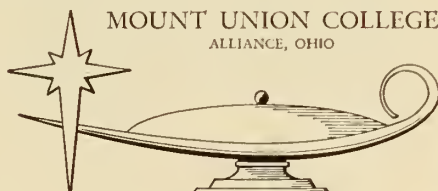
Established
Tradition of
Excellence



SIoux CITY, IOWA

METHODIST COEDUCATIONAL
LIBERAL ARTS • MUSIC
BUSINESS ADMINISTRATION
TEACHER TRAINING

IN THE METHODIST
LIBERAL ARTS TRADITION SINCE 1846



MOUNT UNION COLLEGE
ALLIANCE, OHIO

Co-EDUCATIONAL FULLY ACCREDITED

DEGREES IN THE:

ARTS • EDUCATION • MUSIC • SCIENCE

Special Opportunities Include:

PRE-PROFESSIONAL PROGRAMS • THEATRE 5
AROUND-THE-WORLD CHOIR TOUR

For catalog and information, write:
DIRECTOR OF ADMISSIONS

OHIO NORTHERN UNIVERSITY



Liberal Arts—Engineering—Pharmacy—Law
A Co-educational, residential, Methodist-re-
lated University of 2,500 students. Excellent
dormitory facilities; a new library building
now under construction. For detailed informa-
tion write to:

DIRECTOR OF ADMISSIONS,
OSCAR JACOBS, ADA, OHIO

New Village Concept VIRGINIA WESLEYAN

Coeducational
Liberal Arts Curriculum
Unique Campus Plan
NORFOLK, VIRGINIA 23502

Tennessee Wesleyan College

- Four-year liberal arts
- B.A., B.S. degrees
- Co-educational
- Cultural life series
- Intercollegiate athletics
- Quality education for the challenges of our time

—Director of Admissions—
TENNESSEE WESLEYAN COLLEGE
Athens, Tennessee 37303

4--1--4

Wofford College!

Not a football cheer—

But a unique educational concept
Involving one month of independent
study.

For further information write:

Director of Admissions
Wofford College
Spartanburg, S.C. 29301

*The standards are high...
the rewards greater at the*

UNIVERSITY OF DENVER

- a Methodist-related university.
- challenging intellectual climate,
excellent courses and instructors.
- ultra-modern, on-campus housing.
- unequalled opportunities for
academic, recreational and
cultural activities.

*See what's in
store for you. Write
for your FREE University
of Denver folder.*



MAIL COUPON NOW!

Director of Admissions Dept. S-1
University of Denver, Denver, Colorado 80210

Name _____ Age _____

Address _____

City _____ State _____ Zip _____

Junior Colleges

MORRISTOWN COLLEGE

MORRISTOWN, TENNESSEE

A two-year, Methodist-related, co-educational college. Accredited by and a member of the Southern Association of Colleges and Schools. Inquire about admissions, scholarships, and loans. Write: Dean P. A. Edwards, Office of the Dean-Registrar, Morristown College, Morristown, Tennessee 37814.

Dr. Elmer P. Gibson, President

OXFORD COLLEGE

of EMDRY UNIVERSITY

An outstanding two-year college, a division of a great university. Academic excellence—personal attention. Students prepared to transfer anywhere.

Oxford, Georgia 30267

On interstate 20, 35 miles east of Atlanta. Write Dr. Dallas M. Tarkenton, Director of Admissions.

Vermont College

MONTPELIER, VERMONT

Founded in 1834

A two-year college for women also offering a Bachelor of Science degree in Medical Technology. Associate degree programs include: Liberal Arts, Child Study, Nursing, Secretarial, Medical Secretarial. All programs accredited. Enrolls 550 students from throughout the world. For Catalog: Dr. Dorothy M. Collins, Dean of Admissions, Box A-1, Vermont College, Montpelier, Vermont 05602.

In The Heart of Vermont's Ski Country

Wesley College

Est. 1873

2-yr. college. A.A. degree. Fully accred. Coed. Direct transfer in Liberal Arts, English, Math., Science, Business Administration, Secretarial and Medical Secretarial; Nursing; Teacher Education; Art, Drama, Music. Career counseling. All sports. New dorms and science building. Summer session. Catalog. Wesley College, Dept. 16, Dover, Delaware, 19901

Business & Secretarial

CHANDLER

SCHOOL FOR WOMEN • SECRETARIAL

OFFERS NEW EDUCATIONAL EXPERIENCE. One of Boston's oldest, most distinguished schools offers excellent secretarial training combined with maturing influence of unusual residence program in a world-famous educational community. 2-yr. Medical, Legal, Science-research. Executive specialization. 1-yr. Course. Beautiful residences in Boston's Back Bay. Cultural, social opportunities of a city noted for music, arts, and ideas. For catalog and program folder: Dr. G. L. Rohrbough, President, 448 Beacon Street, Boston, Mass. 02115

Business & Electronic

PORT ARTHUR COLLEGE

Vocational Training
Business—or—Electronics
SEVEN Business Courses
FIVE Electronics Courses
Approved for Veterans Training
Write the Registrar
P.O. Box 310, Port Arthur, Texas
FREE BROCHURES

Non-profit

Co-educational

Interior Decoration

INTERIOR DECORATION HOME STUDY

Announcing home study course in Interior Decoration. For professional or personal use. Fine field for men and women with talent and aptitude. Practical basic training. Approved supervised method. Low tuition. Easy payments. Free booklet.

CHICAGO SCHOOL OF INTERIOR DECORATION
835 Diversey Parkway, Dept. 711-210
Chicago (60614)

stand this and every time I tell her I'm leaving, she goes into hysterics, and I put it off for a while longer. Dr. White, I just can't stay here forever.

My mother seems to think everyone outside her own little world is evil and immoral. I think my dad would consent to my leaving if it weren't for my mom's hysteria. Please get her to understand that there are good Christian people everywhere, and that I'm old enough to know the good from the bad. I want to leave with my mom's blessing, but unless changes are made, I'm afraid I'll have to go under less happy circumstances. What can I do?—J.T.

Your mother needs help to understand that the break must be made sooner or later. Sometimes a parent will find it terribly painful to accept this. Often mothers live so much for their children that life without them seems bleak and meaningless. Why not enlist your father's help? Ask him to schedule a series of conversations with the minister or a professional counselor, in which your mother can talk through her fears and find the courage to let you go.

After you move you may need to talk with someone about your own feelings at making the separation. Your mother has tied the apron strings so tight that you may find yourself feeling guilty or panicky about cutting them.



I am a girl, 13. I am big for my age physically. People tell me that I look like I am 16 or 17 years old. I act my age when I'm with people my age. I act older when I am with people older, or should I say boys who are older. I have gone out with boys up to 18 years old. The trouble is they always try something, and I tell them to stop, and usually always get mad or scared, or both. What can I do?—P.G.

You can stop dating older boys.



I am a boy, 17, from Colorado. I like this girl very much, but she lives a good many miles from my town. In July you suggested to a boy that a Greyhound bus could prove to be a solution. This works very well in my case, but that is not my real problem. My real problem is that my parents won't let her stay at my house—

they say that it would not look right.

I have stayed at her house several times and I would like her to stay at my house a few times. Can you see any reason why she shouldn't be permitted to stay at my house for a few days?—R.R.

They tell me it is done in the best of families. However, to keep the wires straight, your mother should write to her mother, formally inviting your girl to visit on a certain date. The two of you may have already agreed on the time, but the formal letter allows your mother to tell the neighbors that she invited the girl over. It also shows her mother that everything is aboveboard. If something big is going on in town to give a ready-made excuse for inviting a guest, so much the better.



I am 14 and the most unhappy girl in the world because everyone hates me. I did something wrong once. Life has no meaning for me, and I'd rather die. My friends all hate me, and I cry every night because of it. People even write dirty notes and put them on my locker at school. I pray often but God doesn't seem to answer me. Please help me. Please!—N.M.

What a sad commentary on your community! You need a small, quiet circle of loving friends to surround you and stand up for you until people learn not to pick on you. I'd say start with your mother. Talk it through with her, not once but again and again. Ask your mother and father to speak with your minister and the youth counselors at church. They can enlist a few respected young people your age who can be part of a little fellowship with you. Your little group can meet with the minister or youth leaders a few times, talk over the problem, pray about it, and plan a strategy.

As the young people get to know you and sympathize with your problem, they will start standing up for you at school, and a small redemptive wedge will start splitting up the old sick patterns. The gossips will begin slinking back into the woodwork.



Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through Teens Together. Write to him c/o TOGETHER, Box 423, Park Ridge, Illinois 60068.—EDITORS



Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

IT IS A common human desire—but it hardly ever works out well—for a man to try to recapture younger days and visions. When I was in college, I read J. B. Priestley's *The Good Companions* and through all these years I have remembered it as one of my most enjoyable reading experiences. That story of a group of wandering players in the midst of the Depression was so delightful that it still brings an inner glow to my heart.

Who can tell why a particular book, picture, or scene strikes our consciousness at the right time and is forevermore enshrined among our memories? All we can say is that we were in the mood to respond and that this well-nigh perfect combination very seldom occurs. This, I believe, is the central thing in *Revelation*. God speaks through all events; but for some particular event at a particular time, there is one man who hears, sees, responds, and describes it.

Well, when *IT'S AN OLD COUNTRY* by J. B. Priestley (*Atlantic-Little, Brown, \$5.95*) came to my desk, I thought I was in for another wonderful reading experience. But, brethren, either the book failed or the reader was in the wrong mood because the experience was not repeated. While this is a pretty good novel, the beginning seemed quite contrived and some of the conversation artificial. Still Priestley has a sharp eye for detail and England is his beloved homeland. This is fine. When he is at less than his best, he is much better than a lot of others.

Briefly, the story is about an Australian whose mother was deserted by his father. The young man comes to the conclusion that the old man was not so bad as his mother implied. He decides to go to England and find his father. He runs into all kinds of adventures and disappointments. He finds a no-good cousin who is a swindler and a girl who is all promise and no fulfillment. He meets ordinary people here and there, some of them very decent and some without honor.

The young man finally finds his

father as well as a young lady who turns out to be the right one. Yet through it all there is a nagging sense of something lacking in the book. Is this flaw in the writer or in the reader? I wish I could talk with somebody reading Priestley for the first time and get his opinion on *It's an Old Country*. In any case, a fellow is a fool to try to recapture something that happened long ago and far away.

Political novels are among my favorite books, and a perceptive writer describing a contemporary political scene nearly always receives my applause. I turn now to *WASHINGTON D.C.* by Gore Vidal (*Little, Brown, \$6.95*). Louis Auchincloss said that Vidal is the best political novelist since Disraeli and his *Julian* brought me much personal pleasure. A novel like *Advise and Consent* by Allen Drury has a particular point of view set forth with great persuasiveness. Drury was on the conservative side and believed that conservative men have an essential honor at the center of their character which will make them rise above personal advantage in national crisis. Vidal does not have any such faith, and this book is of the seamy side of politics.

James Burden Day is a great conservative senator who is ruined by an ambition to become president. He yields to a bribery offer that some time later puts him in the clutch of an ambitious and utterly ruthless young associate. The old man is destroyed by this young man, Clay Overbury, whom he had befriended and trusted. Clay is the central character and not a very admirable one either. His military career is played up by one of his rich father-in-law's reporters so that he becomes a national hero. Persons mean nothing to him if they get in his way, and he will sacrifice anybody or anything to put himself forward. Toward the end of the book, you feel Clay is going to get exactly what he wants—and this is disastrous so far as honest government is concerned.

Indeed, there are not very many

characters in this book whom one can admire, and the conclusion is inevitable that politics either appeals to such people or else it turns good people into this kind. This is a very disillusioning thing to observe, and it is a terrible thing if the citizens of a democracy should come to believe that every politician is a crook.

Peter Sanford, who is Overbury's brother-in-law, sees through much of the mockery and the hypocrisy and is about the most hopeful one in this setting. But no one is going to read *Washington D.C.* and find an answer to those who tell us that we are sick morally, religiously, and politically.

Once in a while something comes along to remind us that the great issues of life do not demand a special stage or a special setting to be recognized. I do not know any writer who has the gift of making this so clear to us as Georges Simenon who in *THE OLD MAN DIES* (*Harcourt, Brace & World, \$4.50*) does it again. This is art which brings to our minds the great human issues with simplicity. The plot is so unpretentious that we may be fooled into minimizing the book's importance. Actually, Simenon is a supremely gifted writer with the ability to make characters three dimensional with a few deft strokes.

There is a restaurant at Les Halles, Paris's central market, that was founded and is run by Auguste, a shrewd peasant from the country. He has three sons, one of whom works with him in the restaurant. The oldest boy is a successful lawyer, and the other son a wastrel and a prodigal. The old man dies suddenly and the story describes the reactions of the members of the family to the possibility of an inheritance. Like all crucial happenings, this brings out the best and the worst. You will see it here, but you will also be happy that one boy comes through with dignity and decency.

These three novels have moved from London to Washington to Paris. Locations are not important but character is. □

Looks at NEW BOOKS

FACING the truth about ourselves and the world around us, we decided we needed to change.

"Realizing that there is a power from which we can gain strength we have decided to use that power.

"Evaluating ourselves by taking an honest self-appraisal, we examined both our strengths and our weaknesses.

"Endeavoring to help ourselves overcome our weaknesses, we enlisted the aid of that power to help us concentrate on our strengths.

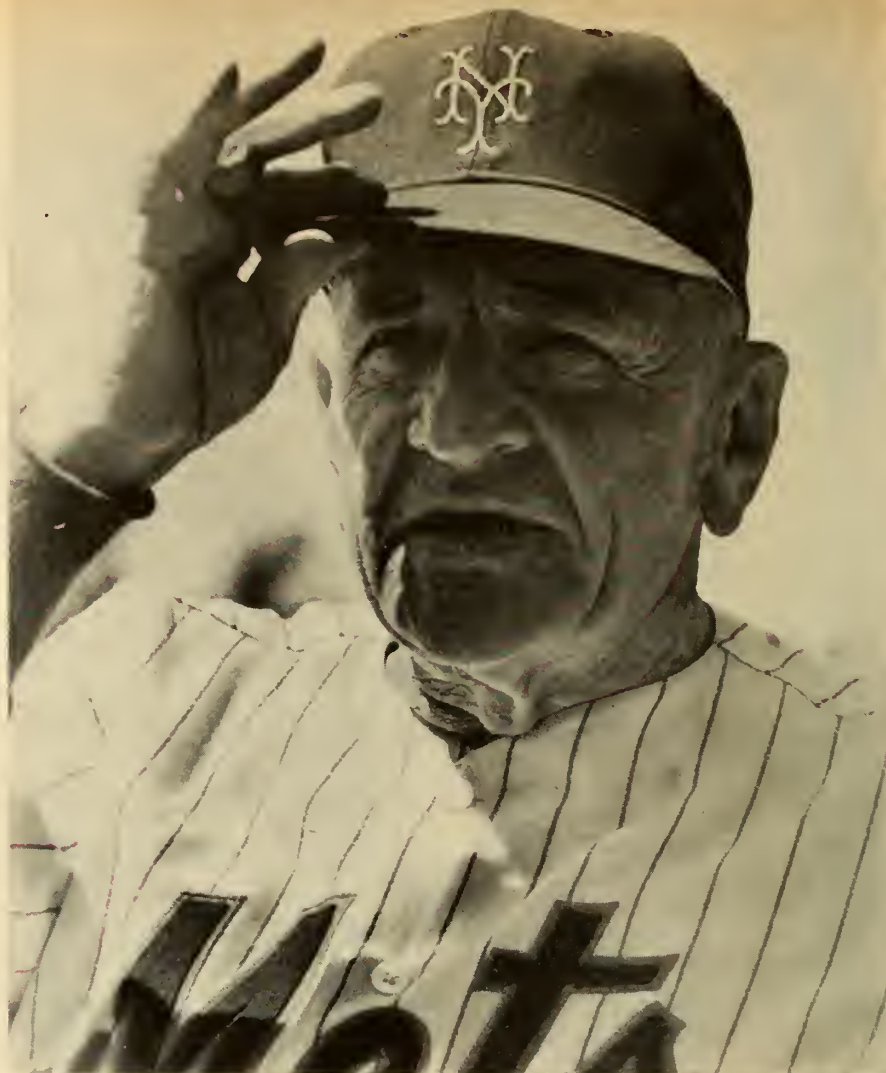
"Deciding that our *freedom* is worth more than our resentments, we are using that power to help free us from those resentments.

"Observing that daily progress is necessary, we set an attainable goal toward which we can work each day.

"Maintaining our own *freedom*, we pledge ourselves to help others as we have been helped."

The credo was hammered out in five sessions of a remarkable class. The students were convicts at the Kansas State Prison, in Lansing. The man who wrote it down on the blackboard was a handsome young bank robber. The man whose dream had brought the class into being was **Bill Sands**, rehabilitated convict who found he could not walk out on a world to which he realized he had something to give.

Bill Sands tells the story of the program he developed to help convicts prepare and cope with freedom in *The Seventh Step* (New American Library, \$4.95). It is based on having former convicts help the newly released men both before and after they emerge from behind prison walls.



Known to half a century of baseball fans as Casey, Charles Dillon Stengel was gifted in no physical respect. In mind and spirit, he was as gifted as they come.

The Seventh Step is a shade less exciting a book than Sands' own story, which became a best seller under the title *My Shadow Ran Fast*. It is exciting enough, though, and it has even more social significance. With pre-release classes inside the prisons and Seventh Step Clubs to help ex-cons on the outside, the program has reduced the rate of return to prison from the standard 80 percent to 20 percent for the men it serves.

"I had many years that I was not so successful as a ballplayer, as it is a game of skill. And then I was no doubt discharged by baseball, in which I had to go back to the minor leagues as a manager, and after being in the minor leagues as a manager, I became a major league manager in several cities and was discharged, we call it discharged because there is no question I had to leave."

There was laughter at the Senate subcommittee meeting as the old man continued, but it was appreciative, friendly laughter. The committee,

headed by Senator Estes Kefauver, was considering a bill to limit anti-trust laws so as to exempt professional sports.

"I have been up and down the ladder. . . . I am just a salaried man and do not own stock . . . and we have broken records in Washington this year, we have broken them in every city but New York. . . . I would say that they are mad at us in Chicago [but] we fill the parks. . . . I will say they are mad at us in Kansas City, but we broke their attendance record. Now on the road we only get possibly 27 cents. I am not positive of these figures, as I am not an official. If you go back 15 years or if I owned stock in the club, I would give them to you."

The senator, who had asked the 68-year-old man if he would tell the committee why baseball wanted the bill passed, broke into the monologue with: "I am not sure that I made my question clear."

"Well, that is all right," the old man answered him. "I am not sure I am go-

ing to answer yours perfectly, either."

If you already know that you are reading Stengelese, as only Casey Stengel can speak it, then there's a good chance that you are baseball fan enough to enjoy this fine biography, *Casey: The Life and Legend of Charles Dillon Stengel* (Prentice-Hall, \$5.95). The author is Joseph Durso, of *The New York Times*, an authority on both Stengel and baseball, and his book tells the story of both over half a century.

For more than 40 years, the New York Yankees dominated baseball. Then, in 1965, they finished sixth in the American League. In 1966, they were last. And, as this review is written, they are not doing so well in 1967, either.

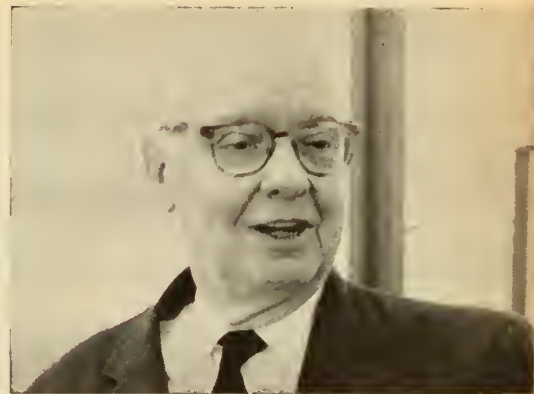
Sports writer Jack Mann contends that while the Yankee dynasty was a victim of economic, social, and cultural trends and influences that have changed the structure and texture of baseball, it was certain Yankee attitudes, policies, and errors that prevented the organization from adjusting to the new environment. He tells the story in *The Decline and Fall of the New York Yankees* (Simon and Schuster, \$4.95). It is a highly entertaining and controversial book.

Former president Dwight D. Eisenhower reminisces in *At Ease: Stories I Tell to Friends* (Doubleday, \$6.95). Here is an informal record of a great man's life, some of it funny, some tragic, all warmly human. Even former Russian Premier Khrushchev, who did not think much of Ike as a president, has admitted that he is "a good man." And it is a good man, mellow in retirement, who recalls the people, incidents, and emotions that have made up the inner part of his life.

Along the 18 miles of boundary that separate China from the New Territories of Hong Kong, there are strands of barbed wire and wooden towers from which the Communist Chinese and the Hong Kong Chinese watch each other. At any point, one side could call out and the other could answer. But nobody calls out. If there is a message from one side to the other, it must go the long, long way around, via Hong Kong to Peking, or via Canton to Peking, and back.

This is the kind of barrier that separates Communist China from the West. Harrison E. Salisbury of *The New York Times* was assigned by his paper to travel the entire periphery of China, and he reports on the journey, from the jungles of southeast Asia to the bristling Siberian-Chinese

Bishop Nall Answers Questions About . . .



Your Faith and Your Church

What is the Christian 'style of life'? "The kenotic Christ is the style of life for those who bear his name," is the word of Editor Horace R. Weaver in *Biblical and Theological Perspectives*, a monograph on the bases undergirding the Methodist curriculum. By "kenotic" he means that, in the Incarnation, God stepped down, emptied himself of divinity, became human in an act of love.

He who has the Christ motive and will, and who follows the Christian way, is a sharer in the Incarnation. God really participates in his aims and actions. He has at-one-ment with God, because God is in him. No wonder that his stride is different and his speech different, too, from that of those who have no Christlikeness.

How has man 'come of age'? Wrongly, as I see it, some present-day observers have taken the phrase to mean that man has freed himself from the requirement of looking upon anything worldly in terms of the otherworldly. The supernatural is mere superstition, as these thinkers teach. They want nothing above the level of urges, drives, desires. They are "mature."

Of course, coming of age should be far more than that: it is discovering meanings and appreciating values. When a person acquires new skills, attitudes, and appreciations, his style of life changes. He is a new man, or more truly, a man where he had been a boy (Ephesians 4:24). He has gone through a process of learning (always drudgery!) and has discovered that human becoming means life changing.

The hope is that he will keep on maturing as long as he lives.

How are Methodist bishops paid? (A 10-year-old, who may or may not have had episcopal ambitions, asked it.)

Bishops in the United States all receive the same salary, and are paid from the episcopal fund, administered by the Commission on World Service and Finance and collected from all the churches as a 2-percent levy on the salaries of the preachers. House allowances, travel expenses, and some items for the maintenance of offices also come from this fund.

If they do their job, bishops are costly—not in terms of what they get from the church budget but of what they do to small aims, and limited horizons, and contented consciences. (Yes, I'm prejudiced!)

"Where do you get the questions?" is one sometimes asked Bishop Nall, once an editor, now administrator of the Minnesota Area. "Many from readers; some from conferences of youths and laymen; one from a seatmate on an airplane. He had just come from Viet Nam."

THE MOST FITTING MEMORIAL YOU CAN GIVE

*Is the Greatest Gift
Your Church Can Receive*



When you donate Schulmerich® Bells to your church, you not only splendidly memorialize your loved one . . . but you endow your church with a magnificent voice that will comfort and inspire for generations to come. Thus, two noble purposes are achieved with a single gift of Schulmerich Bells, the world's finest. Appropriate plaque may commemorate a loved one. Or you can donate in your own name, in your own lifetime. Price is rarely a barrier. Write for information.

©Trademark of Schulmerich Carillons, Inc.



SCHULMERICH

CARILLONS, INC.

31107 Carillon Hill • Sellersville, Pa.

border, in *Orbit of China* (Harper & Row, \$4.95). He is a skillful observer and compelling writer so this is an absorbing book.

After you have read it, I suggest you follow it with *Behind the Lines—Hanoi* (Harper & Row, \$4.95), by the same author. Salisbury is the only reporter from the United States who has been allowed into North Viet Nam, but he spent 10 experience-filled days there over the New Year, 1967.

Why did the North Vietnamese let him in? Probably because he is uniquely qualified to understand relationships between communism and the West. For five years, from 1949 to 1954, he was the *Times'* Moscow correspondent, and the series on Russia that he wrote after he returned to the United States brought him the 1955 Pulitzer Prize.

"I came to cast fire on the earth," said Jesus.

But today committed Christians do not represent the mainstream of Western culture, and a new and active paganism is emerging. Christianity cannot survive as a mild religion-in-general in the face of the flip ridicule of the playboys of the world, writes Elton Trueblood in *The Incendiary Fellowship* (Harper & Row, \$2.50). If it is to rekindle the fire cast on earth 2,000 years ago, he says, it must become a vibrant fighting force. He presents the strategy for the rekindling in terms of a church that is neither in a church building nor "out in the world," but in people.

This is a book to hearten traditionalists, for Dr. Trueblood is not one to throw out existing structures. "The failure of the church has been going on from the earliest days of its history," he reminds us. "If this were the whole story we might end in despair, but we are well aware that it is not the whole story. However bad the church may be in practice, it is the necessary vehicle for Christ's penetration of the world."

"I do not write for scholars; they can look after themselves," says English clergyman and New Testament translator J. B. Phillips.

In *Ring of Truth* (Macmillan, \$2.95), he writes to blast skepticism about the authenticity and nature of New Testament records. There is more than a twinge of anger in the writing, triggered by the suicide of a retired clergyman who read the "new theology" and concluded that his whole life's work had been founded on a lie.

Canon Phillips has lived closely with the New Testament documents

for a quarter of a century. As he progressed with his translation, he found the figure of Jesus emerging more and more clearly, "and in a way unexpectedly . . . I was not at all prepared for the *unconventional* man revealed in these terse Gospels. . . . This man could be moved with compassion and could be very gentle, but I could find no trace of 'Gentle Jesus, meek and mild.' He was quite terrifyingly rough, not in a Bulldog Drummond-James Bond sort of way, but by the sheer strength of a unified and utterly dedicated personality. . . . What we are so often confronted with today is a 'processed' Jesus . . . more insipid and unsatisfying than the worst of processed food."

We don't find many mansions being built in these days of high taxes, not even by the very rich. But America has its tradition of great houses, and Merrill Folsom helps preserve it with *More Great American Mansions and Their Stories* (Hastings House, \$11.50).

This fascinating volume, which is his second book on the subject, ranges from coast to coast and border to border, paying visits to 75 mansions and talking informally about the people who built them and lived in them. Many are linked closely with history; thus a generous glimpse of America's past can be seen between the lines.


Going to Britain? Like to know more about her Roman history? Then take along *A Guide to Roman Britain* (Chilton Books, \$6.95) by a lively writer on a long-dead subject. Leonard Cottrell tells you of towns and byways, military capitals, monuments, bathhouses, and roads—and how to find them.

The book has been familiar in England since 1955. Its American edition has been updated in the light of subsequent archaeological discoveries. My only disappointment is with the printing: place identifications in some of the drawings are too small to read, the pictures are dark and murky, and the picture pages have no page or plate numbers.

Siggy could outcount, outspell, and outsmart even the smartest of his classmates. They decided something had to be done and formed a secret club to find out what made him so smart. After trying fish and apples, they discovered to their amazement that he was so smart because he studied.

Gina Bell tells the engaging story for second to fourth-graders in *What Makes Siggy Smart?* (Abingdon, \$2).

—BARNABAS



"...give heed to reading..."

The Apostle Paul gave this advice to his young friend Timothy knowing, even in those times, the human tendency to crowd out reading.

Daniel Webster put it like this, "If religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation."

In recent years television, radio, secular magazines and newspapers monopolize much of the time spent at home. This is where TOGETHER fits in. It reports in a concise and interesting way factual and interpretive material that is inspirational and informative. TOGETHER is attractive in its layout. Its beautiful color photography and art is praised by many.

Until November 1, you can subscribe through your church agent for only \$2.52 per year. Beginning then the new rate will be \$3. "Give heed to reading." Begin immediately by subscribing to TOGETHER for you and the entire family.

Together

201 EIGHTH AVENUE S., NASHVILLE, TENNESSEE 37203

Life changes so rapidly these days that a layman who takes the mission of his church seriously can never be satisfied with old knowledge and skills. A person has to run just to keep up. To put faith into ideas and concepts that are in tune with other aspects of life . . .

ADULTS STUDY-- And Like It!

By HOWARD GRIMES, Professor of Christian Education
Perkins School of Theology, Dallas, Texas

TODAY, in the United States, there is more emphasis on adult education than ever before. After a modest beginning in the 19th century, adult study now has become a major undertaking. Much of it is informal and voluntary, but, increasingly, people must continue to study as part of their work.

In view of the kind of society in which we live, the church also must consider seriously the extent, nature, and quality of its adult education. Although a reappraisal of adult learning already is in progress, it must be accelerated if we are to meet the needs of our changing times.

Emphasis on Learning

A simple but significant fact is behind the current emphasis on adult education: life changes so rapidly that we must continue running just to keep up. The knowledge explosion in many areas of thought, especially in the sciences and technology, forces a person to begin retraining almost as soon as he finishes his academic or technical education.

Professional persons must read journals, attend seminars, and stay in contact with their peers in order to keep abreast of their profession. Some cultural analysts are predict-

ing that people now coming into the job force will be trained and retrained for several different positions before they reach retirement.

The same conditions which produce the need for continuing education in the sciences also provide good reasons for adult Christian education. Although the reasons are less obvious, they are, nevertheless, there. One of the key words is "relevancy." Overworked as the word is, the idea behind it is basically sound. One can never be content with his intellectual apprehension of Christianity today because faith must be made relevant to changing conditions of life.

Two propositions may help to clarify what is meant by this. The first is: *Basic Christian faith—not its details—remains the same, but its forms of expression must be updated persistently.* Christian faith affirms that God's love for man is a constant, and that man's most appropriate response to this is faith, love, trust, commitment, and responsible living. Yet Christian faith must be *re-presented* continually in such a way that it is understandable and meaningful.

The late theologian Paul Tillich called this the "principle of correlation." In the new Methodist adult curriculum, it is known as the

"principle of intersection." This means that the truth of the Gospel must be related meaningfully to the thought forms, modes of expressions, and characteristics of life of a particular time in history. Using this principle, the church searches for relevant ways to communicate its message to the businessman and laborer in an age of automation, and to the "hippie" in his rejection of the ways of organized, traditional society. The process requires an understanding both of Christian faith as it comes to us out of the past and of the modern world as it confronts us now.

A second proposition is: *On the one hand, Christian faith is a personal response to God as revealed through Jesus Christ. On the other, the meaning of faith must be understood intellectually, and understanding occurs as we speak and listen, question and answer, doubt and believe.*

Christianity is not *essentially* assent to propositions or statements about God. The test of faith is not, as is sometimes assumed, belief in a set of statements, even from the Bible. Islam is such a religion; it is a religion of the book (Koran). Christianity, however, is a religion of a person, for faith is a personal

response to God as revealed in and through Jesus Christ.

This does not mean, however, that faith does not require explanation and intellectual formulation. The process of putting faith into ideas or concepts takes place in the mind of any person who thinks at all about his faith. The process of hearing, thinking about, and reflecting on the content of the Christian faith both precedes and follows personal encounter. Study is both preparation for these times of special response to God and follow up from such response.

The Basis for Adult Learning

In the second proposition, we go beyond the utilitarian reason for adult study, implied in the first, to the theological reason. The nurture of faith presupposes understanding. To be sure, Christianity has sometimes been too much identified with ideas and statements. Yet, this tendency to overintellectualize does not invalidate the necessity of academic study.

The urgency for adult study of the Gospel is not alone for the welfare of the individual learner. It is also essential to his becoming more adequate in his witness to his faith. It is no longer sufficient—if it ever was—merely to tell one's experience. The apostle Paul occasionally speaks of his own experience, but he uses much more space in explaining his faith.

Today, knowledge and appropriate skills are needed by the layman who seeks to take seriously the mission of his church in the world. The task of explaining faith to those outside the church is more and more recognized as primarily a function of the laity. The lay adult requires knowledge of Christian faith as related to our day, understanding of how to relate to people, and skill in communication.

Why No More Interest?

Why, then, are adults in the church not demanding more adult education? Some are, of course, as is illustrated by the exciting and in some instances extensive adult education enterprises. But those who participate are, in most instances, a minority, and there is usually some active resistance to

serious adult study in every church.

Perhaps the tradition of the Sunday-school class helps to create resistance. The tendency has been for many adult classes to be little more than pleasant associations of like-minded individuals who do not really want to take study seriously. Part of the resistance is inertia: many adults just do not want to be shaken out of their complacency.

Some adults still place the sole emphasis on Christian experience, or what we have called personal encounter. And many adults have so many demands made upon them that they see no time left for education in the church. Family responsibilities, home or business demands, church and civic responsibilities—these and other factors combine to make it difficult to find time for adult Christian education.

More serious and underlying this is the lack of enough concern for understanding Christian faith. When there is sufficient motivation, a way can be found. Some of those who participate most fully and enthusiastically in adult study are quite busy people. Because of strong motivation, they are willing to make the necessary sacrifice.

It is not likely that a majority of church members will ever respond to *depth* study. It is hoped that a much larger group of Methodist adults will participate in *serious* study through the new series, *Foundation Studies in Christian Faith*. Some will go beyond the *Foundation* series, either now or in the advanced studies. A few laymen will become lay theologians. Increasingly, laymen ought to be encouraged to attend professional schools of theology for a while.

A Serious Approach

The approach a congregation makes to adult Christian education will vary, of course, according to situations. A step that most local churches are now taking—and one which might well serve as a beginning for deeper study—is the introduction in a large number of existing adult classes of the *Foundation Studies in Christian Faith*, beginning this September.

Hopefully, adult study groups meeting at times other than Sunday morning will be started in

many churches so that teachers of children and youths may participate in this core course. Many adults refuse to participate in a traditional class. For all who cannot or will not attend Sunday-morning study groups, the *Foundation* course offers a ready-made curriculum for use at some other time—Sunday evenings, or weekday mornings or evenings.

Except for congregations in which a large number of adults have already moved beyond the *Foundation Studies* level, the ready-made approach for Methodist adults during the next two years is the use of this new series. The principle for scheduling classes utilizing the materials is maximum flexibility, so that the largest possible number of adults may participate in some kind of study group.

The pastor or some other theologically trained lay person (a lay theologian, for example) can serve as resource person for group leaders. If a common time can be found at which these leaders can meet weekly or on some regular schedule, the pastor can regularly discuss with them the questions, issues, and problems connected with the *Studies*. A specialist in educational process, if available, could help with methodology.

In any case, the pastor or some other person with theological training should work with leaders of study groups, whether using *Foundations* or some other material, unless the leaders are already unusually perceptive in their understanding. How much teaching the pastor or director of Christian education ought to do other than training of the leaders is an open question. The current emphasis on the professional church worker as an "equipper of the laity" is a desirable emphasis.

What has been said concerning the importance of adult groups using *Foundation Studies* is not meant to imply that all groups should be confined to this series. There is, however, a great deal of value in all Methodist adults being confronted with a common core of material from which they can carry on additional discussion and conversation in the next two years.

Probably some adults will find



"COME UNTO ME . . ."

The words—and the hands—of Jesus, profound source of strength and help—

18 x 24 in full color—yours for \$3.50

This high quality reproduction of Miss Joann Reed's award winning oil painting will bring the presence of Christ into every household. Her art is well-known for its compelling quality which is both inspirational and heartfelt. A true feeling of religious commitment pervades this work.

Presented as a gift it will brighten the Christmas spirit of a loved one.

Religious and other organizations have successfully utilized this as a fund raising item. Special rates for group purchases are available upon request.

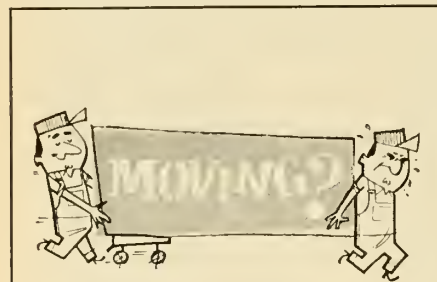
K. A. Whissel, P.O. Box 884, Salinas, Calif. 93901
Please send me _____ copies of "Come Unto Me." I enclose \$3.50 for each print.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

* Calif. residents add 18¢ sales tax.



ATTACH
HERE
YOUR
LABEL
FROM
AN OLD
TOGETHER

fill out
and
mail to:

TOGETHER
201 8TH AVE. SO.
NASHVILLE
TENNESSEE
37202

NAME _____

NEW ADDRESS _____

CITY _____

STATE _____

ZIP _____

Foundation Studies less advanced than they are prepared to use. And there are always some groups which will refuse to use a prepared curriculum as a matter of principle. Others might use *Foundation Studies* but go beyond its reading books and other material.

Some churches, therefore, will need to provide advanced studies for adults who already have studied material that is equivalent to *Foundation Studies*. Most of these will be short-term groups, lasting from 4 to 12 weeks, and meeting at the convenience of members. The wealth of paperback books, on various theological levels, provides a multitude of resources. In many instances, the text can be the "teacher," with leadership arising out of the group itself.

Other congregations will continue having evening adult study of a more structured nature. The Sunday Evening Fellowship—using a format of snack supper, study, and worship—has proved a useful pattern for some congregations. Others have developed a week-night pattern. The evening's schedule for one congregation I know about consists of a common meal, "table talk" (often around some art form), lecture, discussion groups, and worship. Larger churches are able to provide a variety of study groups meeting simultaneously on a week night.

Adult learning in the church also includes what traditionally has been called "leadership education," which means preparation of leaders for all kinds of tasks in the church. Considerable reexamination of both form and content of this phase of adult education is now in progress.

One phase of such training ought to be some form of "sensitivity training"—that is, helping people, through examining their own behavior with that of other people in small groups, to become open and responsive to one another. Other types of laboratory training are an essential part of leadership preparation—for example, observing a skilled teacher and teaching under his supervision.

A fairly new form of adult education, as yet only experimental, is what is usually called "lay train-

ing." It consists of preparing laymen for "being the church in the world." It is based on general adult education in Bible, theology, ethics, and the like, but also includes sensitivity training, especially in the art of listening, and with specific help on how a person witnesses to his faith both in verbal and non-verbal ways.

'Lay Schools of Theology'

Some congregations have taken adult education seriously enough to set up "lay schools of theology." Such a local church seeks to engage a maximum number of adults in theological study by offering courses at various times and places on a variety of subjects. An even more common pattern in lay schools of theology is for a seminary, a council of churches, or some other agency or combination of agencies to provide theological courses for several congregations together, sometimes on an interdenominational basis.

A few congregations have placed teaching specialists on their staffs—a "theologian in residence" or "teacher in residence"—whose sole function is to organize, teach, and obtain other competent leadership for theological study courses for laymen. Unlike the director of Christian education, the teacher-in-residence is not primarily an administrator of the church school but rather a teacher whose one administrative responsibility is to plan and carry out lay study programs.

Much has been done to encourage serious adult study. This is appropriate, for Christian faith is partially a matter of intellect. It involves faith, trust, commitment, and responsible living. But its meaning can be comprehended only as one engages in an intellectual pursuit of truth. In our kind of world it is especially important that adults study in the church.

We live in a time of heightened intellectual appreciation and radical changes in all fields of human knowledge. It is essential, therefore, that the church provide a maximum number and variety of opportunities for serious consideration of the meaning of the Christian faith and its relevance to the world of the late 20th century. □

New adult curriculum materials, out this fall, pave the way for more significant study classes—such as those already established in this North Carolina church.

They're 'Turned-On' to Learning

By NEWMAN CRYER
Associate Editor



At the Greensboro church, an arts festival was used to interpret life for the revamped Sunday-evening adult fellowship. It included art, sculpture, modern folk music, films, dance, and drama.

ON MOST SUNDAYS, I spend an uncomfortable hour in Room 201 at my church listening to opinions with which I often heartily disagree. I can't doze, even if I watched the late show on television the night before, because somebody usually says something that piques my interest, is highly questionable to my way of thinking, or makes me mad.

In our group, mostly married people in the middle years from 30 to 50, discussion is not always relevant or even on the subject, but it is rarely dull. Somehow, we manage to turn each other on.

Ours is just one of hundreds of adult classes that have thrown out Sunday-school quarterlies in recent years because, more often than not, those materials have been unrealistic, dated,

and dull. Now that we are thrust into an age of continuing education, adult groups in the church have begun hammering out their own curriculums, scraping up materials wherever they could get them.

This is not a bad plan in some respects, but it does have definite weaknesses. One of the most serious is that, without a systematic study program, the group tends to go off in all directions. For this and other reasons, many adult classes across Methodism welcomed the news, a few months back, that The Methodist Church was about to come out with a brand new curriculum for them. [See *Sunday-School Dropouts Who Grew Up*, April, page 66.]

Besides their utilization of the paperback book format, one striking

thing about the new materials is their fresh use of color and design. The first study unit (one of eight to be published over a two-year period) is *Man's Search for a Meaningful Faith* by Dr. Robert C. Leslie, professor at the Pacific School of Religion in Berkeley, Calif. Its companion is a paperback of 155 selected readings, largely from contemporary literature. These two low-priced books are intended for everyone in a group.

A separate kit for class leaders contains a filmstrip and plastic record, blown-up photographs, art posters, and other aids related to the quarter's theme. Leaders' guides accompany all audio and visual aids.

Yet the new model curriculum is just part of the package that Methodist educators and curriculum build-

crs have trumpeted during recent months as "a new day in Christian education." These new materials are evidence of an all-out effort to make the idea of continuing education come of age in the church.

They are based on two significant principles of learning; that adults can learn from each other; and that they should assume responsibility for their own learning.

On West Market Street

One church that has taken the "New Day" concept seriously is West Market Street Methodist in Greensboro, N.C. An old church, and largest in downtown Greensboro with a membership of 3,800, its 18 Sunday-morning adult classes reach about 900 persons. Around 130 adults are teachers and officers in the youth and children's divisions of the church school. I visited there to find out what the church is doing about the "New Day."

More than a year of preparation went into the plan of West Market Street leaders to use the new adult curriculum materials. It started when a new minister of education, the Rev. J. Richard Gibson, was appointed there after the church had gone a couple of years without a professional who could give substantial time to the area of adult work. He found a paper organization, but a not-very-effective adult council. Sunday classes ranged in size from about 10 to about 80, with several groups, at the 20 to 30 level.

Obstacles to progress included a token budget for the adult program, many older persons who were resistant to change, and too many large classes where people came to listen—

or sleep—with very little involvement.

On the positive side, Mr. Gibson found a strong emphasis on Christian education left by a previous minister of education. A co-operative senior pastor promoted adequate financial support after the fiscal year had begun. The new minister, a seasoned man, came with good ideas and was given the freedom to experiment. He had strong support from a core of alert laymen willing to overthrow tradition if necessary to discover better approaches to adult learning.

What has been accomplished in adult work in this church within the past 16 months or so breaks down into three main areas: leadership training, Sunday-morning program, and Sunday-evening fellowship. Not all hopes have been realized, but a good start has been made.

To get going in leader training, a party of 11 was organized to attend a jurisdictional seminar on the new curriculum during the summer of 1966. "The people were not able immediately to comprehend the 'New Day' idea or to adjust their thinking and emotional commitments as quickly as I had hoped they could," Mr. Gibson recalls. "But it was a worthwhile experience."

A lot of brainstorming was done in the fall of 1966 by the adult council, expanded to include representatives of most of the Sunday classes. The minister of education primed the pump, and laymen tossed other ideas into the hopper.

Out of this raw material came summaries of goals and basic decisions as to where the adult program ought to go. One committee worked out a systematic plan for leadership devel-

opment. A plan was drawn up for training teachers to introduce the new curriculum throughout the adult division. Other leadership training included an adult churchmanship lab, a presentation to the church's official board, and a commission retreat to look at the theological basis for Methodist curriculum.

New Curriculum Plans

Meanwhile, news that new curriculum materials would be available was spread to all adult classes. Teams were trained last February to present a five-session introductory unit, "Preparing for the New Day," in April. One result was that 11 of the 18 adult classes voted to try the new materials.

There were some disappointments, too. When Mrs. Charles Hines taught the preparatory unit in her class for middle-aged women, the new curriculum lost out in the voting. "I felt that I had failed in presenting the material," Mrs. Hines said later. "I don't think they all understood that it was methods rather than materials we were trying to get across."

But many laymen are excited about prospects for the new curriculum. One is Bill Caffrey, a Greensboro lawyer who is the new education-commission chairman. "A lot of people think that Sunday school is only for children, but I hope we are getting away from that idea," he says. "Any time The Methodist Church is afraid to venture out and try to reach people with new techniques and methods, I think we aren't being faithful to our heritage."

Bill speaks out of past experience regarding the need for new materials. "I learned about the book *The Comfortable Pew* (Lippincott, \$3.50, cloth; \$1.95, paper) when its author, Pierre Berton, appeared on Johnny Carson's show," he said. "I used the book in one class as a springboard for discussion and got a better response than with almost anything I've ever used." He thinks the new curriculum material will get a similar response.

Another layman who is excited about the adult program at West Market Street Church is McNeill Smith, also a lawyer. But he is aware of the pain of learning. "Adult learning is essentially a process of becoming discomfited or unhinged. And most adults don't like to be unhinged," he says. "The new curriculum approaches group study with the idea

This young-adult class started last summer going in new directions of group study; shared leadership, and learning from one another.





Superintendent Abner Crothers feels that "the 'New Day' concept is to offer something for everybody. If some don't want to use the material, don't force it."



Class leader Richard Howe likes the new curriculum because it involves people, but adds, "It may frighten some if they feel that they have to participate."



Says Mrs. Arthur Putnam: "I had never taken part in any Sunday-night programs until the movie series. When we have it this year, it will bring me out again."

that everybody will become involved."

One difficulty Mr. Smith sees is that some people do not want much from their church. "They just want to be patted on the head, and to remember with nostalgia how it was when they were young. But that is not being alive," he says. He is hopeful that the new approach to adult study in church school will help more people to become turned on.

A New Evening Program

Sixteen months ago it had become quite clear that adults were responding to the Sunday-evening fellowship mostly by staying away. One of the first steps to change things was organization of a committee that placed much more responsibility in the hands of laymen. Dr. Kenneth Howe, professor of education on the University of North Carolina's Greensboro campus, was asked to be chairman. In a college town, West Market Street Church has a wealth of leadership of this caliber.

In its first meeting, which lasted far into the night, the committee spent more than three hours making a thorough evaluation of the Sunday-evening fellowship. "We decided that everything we had done in the past was no longer appropriate," says Mr. Gibson. "Ken did a masterful job of leading the discussion. When the film festival idea was suggested, the committee felt it was something new that we should try." That got things started.

From a list of about 20 titles, used in a congregational interest survey,

the committee selected seven for showing during October and November of 1966—such movies as *A Patch of Blue*, *On the Waterfront*, *Zorba the Greek*, and *David and Lisa*.

"The movies were very successful," says Ken Howe. "Attendance was not great, but response and participation were good. The movies opened for us some new ways of looking at modern communications."

Another innovation in adult programming was the 1967 Lenten Festival of the Arts, prior to Easter. Using the Passion theme, the committee scheduled programs dealing with sculpture, the film, the dance, folk music, art, and drama.

John Kehoe, a sculptor and teacher at the Greensboro campus opened the series by showing slides of art he had seen on recent travels in Europe. On another evening, Robert Hodgell, resident artist at Florida Presbyterian College, talked informally on the woodcut process, and his prints were exhibited in the church. A presentation of *Christ in the Concrete City* by the combined drama groups of West Market Street Methodist and Holy Trinity Episcopal Churches concluded the arts festival.

Some experimentation also was done during the past year with play reading and television-discussion groups. Instead of the usual summer vacation church school for children only, a week-long family summer school of religion was held evenings with classes for parents, youths, and children.

The Lenten program included a weekday adult Bible-study group.

This year, most features of last year's program will be repeated, but with modifications. The films will be spread through the year and selected with themes related to those of the new curriculum materials being used in the adult classes. Overall plans include a seven-session lay school of theology and a four-session mission study.

The Lenten evening series next spring will take on an ecumenical character. It will feature liturgical jazz, chancel drama, and a coffee-house, in some cases in co-operation with other churches. "In a church of this size, no one program can be all things to all people," Dr. Howe points out. The stress now is on varied fare.

No one expects West Market Street's adult program to jet smoothly into the future. "A lot of people feel very comfortable with the old approaches because they don't have to bring any responsibility to them," one lay leader points out. Another adds, "The new approach will require preparation, a new kind of devotion to learning, and long-term planning."

But the new look in adult programming is aptly summed up by Mrs. R. K. Harris, former chairman of the commission on education.

"The 'New Day' concept has opened our eyes to the fact that we have to take a new approach to reach people," she declares. "It already has alerted many to new possibilities of getting involved in the church. I feel we have made a big step forward."

What is happening at West Market Street is a good example of what is possible in many churches. □



Together with the SMALL FRY

randpa's Happy Bargain

By MARGARET L. CRAWFORD



RANDPA Bushy-Tail Squirrel plucked an acorn from among the autumn leaves on the ground and popped it

into his cheek. Then, huffing and puffing, he climbed the tall oak tree. Carefully, he stored the acorn in his storeroom and rubbed his aching back.

"Ouch!" he cried. "I can feel winter in my bones already. What will I do if I can't fill my storeroom before the snow flies?" Just then a cheery voice sang out, "What are you doing, Grandpa? May I come in?"

"Come in, Solomon," said Grandpa, "but I can't talk to you long. I have work to do." Grandpa's little grandson frisked in and nosed about.

"Solomon," said Grandpa firmly, "why aren't you out gathering nuts for winter? Can't you see the leaves are falling?"

"I finished gathering nuts days ago," replied Solomon. "Grandpa, why do the leaves fall?"

"Because the trees are getting undressed to go to bed for winter." Grandpa shuffled stiffly to the door.

"Why are some squirrels slower than others, Grandpa?"

"Because some squirrels have grandsons who ask too many questions and tucker them out when they're trying to gather nuts for winter," exploded Grandpa.

"I'll get you a nut," said Solomon, "and then you can answer my ques-

tions, OK?" Grandpa sighed and sank back into his rocking chair.

Quickly Solomon frisked down the tree, popped a beautiful butternut into his jaw pouch, and raced back up the tree to place it in Grandpa's storeroom.

"All right, Grandpa," said Solomon, seating himself in front of his grandfather. "Why does summer go away? Isn't there something we can do to make it stay?"

"If summer did stay," answered Grandpa, "we'd have to give away our fur coats. Then we wouldn't be squirrels any more."

Solomon's eyes got big. "You sure are wise, Grandpa. My friends and I wish you could answer our questions all day. We'd be wise someday, too." But Grandpa was already creaking his way down the tree trunk and Solomon had to run off with other questions still inside him.

As the sun went down, Grandpa found he had gathered only seven more nuts. He shook his head sadly.

"Ah, me, Solomon wishes he knew what I know, and I wish I had his frisky feet. How nice if we could have both together." Suddenly Grandpa clapped his paws. "Why, that's just the answer!"

The next morning Solomon's puzzled face peered into his grandfather's front door.

"What's that for?" he asked, pointing to a huge acorn swinging gently

from a branch over Grandpa's door.

"It's a sign of opportunity," said Grandpa, "a good chance for all of us! I do my best at answering your questions, and you and your friends do your best at gathering nuts. So, let's all work together, each doing what he can do best, and we'll all be helped."

"Sounds great!" Solomon exclaimed. "If we bring you nuts, you'll have time to answer our questions!"

"Exactly," replied Grandpa.

"Walloping walnuts!" shouted Solomon. "Wait until I tell the others." Off he dashed. In two swishes of a squirrel's tail there was a long line of young squirrels outside Grandpa's oak tree, each carrying a nut in its check. There were even some chipmunks. Solomon handed his nut to his grandfather.

"What makes flowers grow, Grandpa?"

"They grow because they're stretching to hear the beautiful songs of the birds," replied Grandpa.

Grandpa answered questions all day, and by evening his storeroom was filled to the brim. He sat contentedly in his rocking chair.

"Now that my storeroom is full," he said, "I won't need any more nuts until next year. But I think I'll go on answering questions. It makes a body feel good to be doing the thing he does best, especially when it helps others." □

Bible Quiz Poem

A book of the Bible is Mark.
Noah it was who built the —.

For Jesus the people strewed
palms.

A well-known Bible book is —.

Soldiers cast lots for Jesus' robe.
An Old Testament book is —.

The first king of Israel was Saul.
An important apostle was —.

David was not a Philistine.
Jesus was called the —.

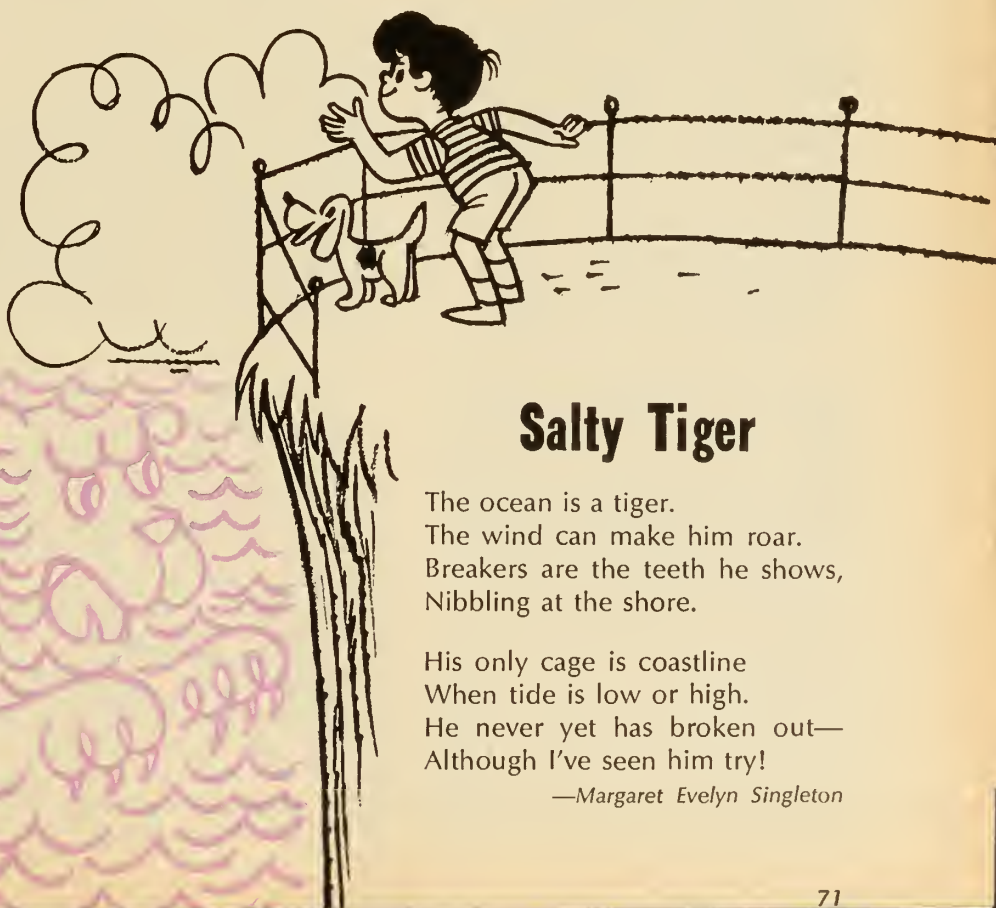
Queen Esther's king was Ahasue-
rus.

From the dead, Jesus raised —.

—Melba Baehr

Answers:

Ark, Psalms, Job, Paul, Nazarene, Lazarus



Salty Tiger

The ocean is a tiger.
The wind can make him roar.
Breakers are the teeth he shows,
Nibbling at the shore.

His only cage is coastline
When tide is low or high.
He never yet has broken out—
Although I've seen him try!

—Margaret Evelyn Singleton



Letters

Blame Was Misplaced

HUGH HOFFMAN
Fort Lauderdale, Fla.

Your article *Sterile Sex Is Out; Protest Is In* [July, page 38] seems to put the blame on the movie producers when it surely belongs squarely on (a) the church and (b) parental direction. If they had the control and education they should have, these movie producers would fold their tents for lack of customers.

This is another example of parents and church trying to shift the blame somewhere else—on other teen-agers, school, or society—as most adults do in a high percentage of cases. Their attitude: put the blame anywhere except on yourself.

July Articles Well Done

LARRY D. LAVELLE, *Pastor*
Aldersgate Methodist Church
Bellevue, Wash.

Congratulations on your July issue! Several of the articles deal with problems and personalities here in the Northwest. *Storm Over the North Cascades* by Carol M. Doig [page 24] was extremely well done. It presented a regional problem in a way that no regional magazine had really covered. I think it should have wide distribution.

Like a Spring Breeze

ANNA D. P. GIAMBARRESI
Providence, R.I.

I want to say how greatly I enjoyed the style, vocabulary, and figures of speech in *The View From Mt. Nebo* by Herman B. Teeter in the July issue [page 17]. I felt as if a spring breeze, bearing the perfume of the season's flowers, had swept through the house, leaving me completely refreshed.

Her 'Home Country,' Too

MRS. WILMA CARLOCK
Redlands, Calif.

Thank you for the beautiful *View From Mt. Nebo* by Herman B. Teeter. The area of which he wrote is home country for me also. For almost 40 years I, too, have been drawn back to this beautiful land—to family reunions,

homecoming days at the old cemetery, or for no excuse whatever.

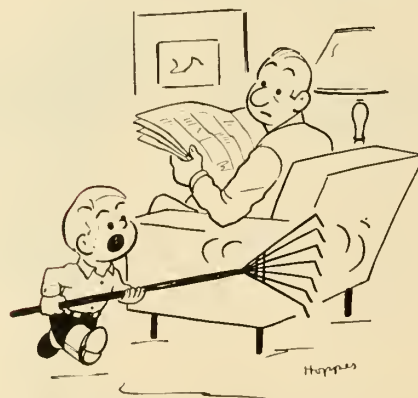
My father was one of the men who "broke their backs and their hearts" clearing and farming the land. In 1915 he and his brother bought 160 acres of virgin timberland on Petit Jean Mountain. They cleared the arable land and built two log houses with brawn and muscle and mule power. My uncle's house still stands, although he, like my father, has been gone from Arkansas for years. My father left in 1932. He is buried in California, but a part of him stayed there on those acres he had cleared. As long as he lived, he dreamed of going back.

Over the years I have heard very little of the hill-country farmer but ridicule. But I know so well the moral fiber from which my folks were made, their strength of character, their strong religious faith. Perhaps this beautiful land, which could be so harsh at times, placed its stamp indelibly upon them. Thanks again to Mr. Teeter for writing of it so beautifully.

Like Oklahoma, Too

MRS. E. R. SLOCUM
Bristow, Okla.

Your July cover is such a beautiful scene, perhaps because it brings back a very familiar image of my childhood home in western Oklahoma. My father worked in just such a grain elevator, and I see also a brick school and the little frame Methodist church in which



"Gotta rake up the leaves
in my bedroom!"

I attended Sunday school as a child.

TOGETHER is such a beautifully "put together" magazine, and I appreciate the quality of paper, the clear print, and beautiful illustrations. The July content is so interesting, especially *Ah, Wilderness—It's Vanishing Fast!* [page 14]. Even though I live in a small town, I think we all long to get back at times to nature.

Derbies Not Really That Bad

DENNIS LEE MIENDERSMA
North Riverside, Ill.

Whatever happened to comparison? I am shocked at the mockery of your August article on the comparison between a Demolition Derby and the world. [See *Whatever Happened to Compassion?* by William J. Carter, August, page 42.]

I'm just approaching 18 and have worked on cars, race cars, and attend many car events. To most readers, the way your article describes it, a Demolition Derby sounds like several guys hitting head on at about 80 miles per hour. Stop and think for a moment. These cars are useless for street use and already have been junked. Total value of one is about \$25. The drivers are regular race drivers. Top speed may be all of 25 miles an hour, and it is a good-fun way to get rid of junk. There is not only a big kiss for the winner but usually large prize money for the winning team of three, four, or more cars. Is this destroying? No!

Besides, a Demolition Derby is no comparison to the world. This world is going to pot too quickly anyway.

More Questions Than Answers

RICHARD S. HARTLINE, *Lt. Colonel*
United States Army
Annandale, Va.

I feel impelled to respond to your *Viewpoint, Viet Nam: Unanswered Moral Questions* [July, page 12]. It is true that intelligent assessment of the war in Viet Nam must include careful weighing of moral questions. This is particularly true for those of us in military service. Further, one might hope that your writings would assist us in making the many decisions we face daily. Unfortunately, you failed to do so. If anything, you succeeded in raising more questions rather than helping us arrive at proper answers.

A few comments on your *Viewpoint*: I disagree that there is today or will there be future pressure for a total military victory. The enemy surely is aware that any indication of willingness on their part for a negotiated settlement will result in immediate cessation of the fighting.

Your statement of American objectives in Viet Nam is correct but in-

complete. Morally, we are there to assure the people of South Viet Nam the right to govern themselves. We are sacrificing American lives and resources for the freedom of 13 million people—freedom from a totalitarian communist government being forced on them by terror and force of arms.

It is true that the end of hostilities will leave that small country with a ruined local economy. But the end of hostilities will not mean the end of U.S. help. (South Korea's recovery from war should be proof enough of American resolve to see the job through to its proper conclusion.)

You ask, "Where does the hurt outweigh the help we intend?" How do you measure the freedom of 13 million people now and in the future? How did we measure the freedom achieved by the American colonies in our own Revolutionary War? If we do not fight for their freedom, what alternatives are there? Might there be an analogy between such alternatives and the alternative chosen at Munich in 1938?

You complain that the "other war" in Viet Nam is receiving only a fraction of the amount spent on military efforts. I do not doubt that military expenditures far exceed the resources committed to peaceful development. But security is a prerequisite for peaceful development, and we are merely putting first things first.

Many people in noncommunist countries are opposed to the U.S. policy in Viet Nam. I wonder, however, what their reactions would be to a U.S. pull-out. There are many, such as the people of West Berlin, threatened by communist power nearby, who see a direct relationship between their security and American resolve in Viet Nam.

Decimal Point Misplaced

MRS. A. J. COLE
Denver, Colo.

Your Viet Nam editorial in the July issue is perfect.

But isn't there one mistake? Isn't the ratio of \$40 million (spent on the "other war") to \$25 billion (for military efforts) .0016 or .16 percent, rather than 1½ percent?

Reader Cole's arithmetic is better than ours. A misplaced decimal point gave us that rounded-off 1½ percent figure instead of the correct .16 percent which she points out.—EDITORS

'Stop Throwing Rocks'

MRS. H. C. KOESER
Elgin, Ill.

With regard to your article *Viet Nam: Unanswered Moral Questions*, most of us agree that "war is hell." The innocent suffer a greater loss than the

military. But until you or we churchmen can come up with a good solution to the problem of getting all parties concerned to a peace table, we'd better stop throwing rocks at those who are doing their best in a bad situation.

Some peoples and nations understand only force. Should we just stand by and let the underworld-gang nations do their will with gun and bayonet?

Would you like to live in New York, Chicago, or even here in Elgin with no protection by police enforcing the law? I wouldn't! The same goes for a world of nations.

We no doubt blundered in our commitments in Viet Nam, but should we just drop everything and get out? (I have a son serving there as a medic.)

Until you men who can glibly tell us to inspect the morals of our country can come up with a better solution, I say, "Put up or shut up!"

'Concise, to the Point'

A. DUDLEY WARD, Gen. Secretary
Methodist Board of Christian Social Concerns
Washington, D.C.

I have read with tremendous interest the July issue of *TOGETHER*.

In addition to the excellent material on conservation, I particularly congratulate you on the *Viewpoint* about Viet Nam. It is clear, concise, and to the point. We are proud of your efforts in this regard.

Must Christians Be Divided?

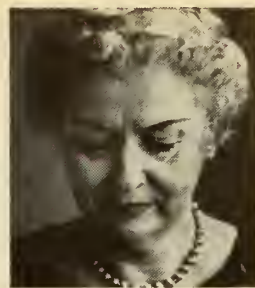
H. MYRON BRAUN
Austin, Texas

I want to commend you for publishing *Viet Nam: Unanswered Moral Questions*. There are always those who will rush to condemn you for publishing a piece of this sort where you infer the possibility of a moral judgment leaning toward one side of a so-called controversial question. They rush, that is, when they disagree with the inference.

I want to say I think yours was a reasonable and cool-headed commentary, bringing to bear on a particular life situation the Gospel that eternally judges us in our motivations.

Eventually, in the midst of all the death and destruction we are helping to cause, enough consciences have to be aroused to speak the word that rises above national pride, blind hatreds, and unabashed reliance on physical might—a word for humanity.

Actually, I often wonder why these great questions of our time that arise ultimately out of man's inhumanity to man—race and involvement in Viet Nam to mention but two—are thought to be "divisive" and "controversial" within the community of Christ. One



Dear
American Bible
Society:

I have \$1,000.00 to invest.

I am writing to you as a trusted friend. I now have one of your Annuities which I took out 10 years ago. It has been a great satisfaction to me—the prompt, regular payments and the knowledge that I have a continuing part in spreading God's word.

I don't know much about investments and frankly, I don't want the worry of managing my money. But I need as much income as possible. I see that you are now paying higher rates on your Annuity Agreements. If I take another Annuity, am I eligible for the higher rates?

H. A. S.

A Satisfied Annuitant

Dear Satisfied:

Yes, a new Annuity will be written at the higher rates. It will give you:

- An even higher guaranteed income for life—including income for a survivor, if you wish
- Up to 8%, depending on your present age
- Immediate tax deductions this year, and a regular annual income largely tax free
- The spiritual satisfaction of helping the Society meet the urgent need for translations in hundreds more languages and dialects—for the 150 countries and areas it serves

Every payment in full since 1843

American Bible Society		T-107
1865 Broadway, New York, N.Y. 10023		
Please send me without obligation new annuity rates and free booklet "A Gift that Lives."		
Name _____		
Address _____		
City _____		
State _____		Zip _____
Date of Birth _____		
Month Day Year		
I do <input type="checkbox"/> do not <input type="checkbox"/> have an A.B.S. Annuity		



THE SERVICEMAN AT PRAYER

by L. P. Fitzgerald

This pocket-size book by a chaplain, containing 124 prayers for servicemen, comes as a timely help when more and more young men are facing difficulties in times of war. \$1.00 each, \$10.00 per doz. postpaid.

The Upper Room

The world's most widely used devotional guide
1908 Grand Ave. Nashville, Tenn. 37203

YOUR CHURCH

can get spiritual enrichment from use of THE UPPER ROOM by all the families in the congregation.

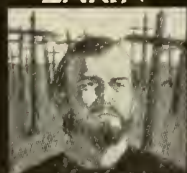
Investigate THE UPPER ROOM Family Plan today.

For complete information, write:

THE UPPER ROOM
1908 Grand Ave., Nashville, Tenn.

The selection of a school is one of the most important decisions in life—If a teenager in whom you are interested is faced with this, Give consideration to schools in September, October, and November TOGETHER.

Broadman Press Presents The CROSSES AT ZARIN



\$4.50

Religious fiction with a difference by
a masterful storyteller, Jean Bell
Mosley

would think that within the family, within the body of Christ, that the mind of Christ and the humanity of Christ would suggest some sort of moral consensus. Who is going to live the humanity of Christ in a love-starved world if not the members of his body?

Raise Retirement Age

JULIA E. STOCKTON
Commerce, Texas

I have finished reading for the second time the wonderful article *Brainpower: It Improves With Age!* by Walter Harrison [July, page 28]. The facts he gives should inspire those who are in authority to raise the retiring age limit and eliminate this waste of brainpower which is detrimental to the spiritual and educational progress of our nation.

Especially is this true in the church, where so many of our fine preachers could add several years of spiritual service through their sermons of faith and trust in God. This should be optional with them, of course, but we need their sermons to help our young preachers to become more spiritual and to acquire greater passion for lost souls.

A Refreshing Return

MRS. HERMAN L. McKENZIE
Jackson, Miss.

I want to congratulate Marc Lee Barr on his story *The Friendly Neighbor* [July, page 31]. Not only is it an example of Christianity in action but also of excellent writing. I will use it with my college class of freshman English students to see whether they spot the hints, unnoticed the first time through, that John G. is only four.

And congratulations to TOGETHER for publishing this article. At the risk of seeming old fashioned (at 33), I must say that this is a refreshing return to the kind of article with which TOGETHER abounded five years ago. I am sure many of your readers would like more of them.

I cannot do anything direct about Viet Nam, or the Methodist-EUB union, or the vanishing wilderness, although I worry about them. But I can notice that my next-door neighbor would like a tray of chrysanthemum cuttings.

Repeal Abortion Laws

H. B. MUNSON, M.D.
Rapid City, S.Dak.

Thank you for Chaplain James E. Allen's fine article *Abortion: Ethical Dilemma for Christians* [August, page 38]. If we ever would face up to the terrible mischief and ruin wrought by our restrictive abortion laws, we might

be moved to repeal all of them. Fourteen percent of the nation's physicians, some clergymen, and many others now favor such repeal.

Here is a partial list of social benefits that might be expected:

1. Promotion of a strengthened program of contraception and sterilization (and sex education) would reduce the increased number of abortion requests. Such a program has been delayed too long in this hungry world.

2. Bootleg traffic in abortions would be all but ended. Most abortions would be done by doctors in good hospitals where safety is greatest. Injury and death from bungled abortions would almost disappear.

3. Women's status would be enhanced and upgraded, with each woman allowed to decide for herself how her child-bearing ability is to be used.

4. Mental health would be greatly improved. Less anxiety about possible unwanted pregnancy would result in gentler attitudes toward sex anatomy and sex function with eventual disuse of such guilt-ridden words as "dirty" and "nasty." Fewer cases of sex frigidity would mean happier marriages. Smaller families, matched to incomes, would lessen poverty and bring happier homes. Most children would be wanted; child rejection and child battering should almost vanish. Juvenile delinquency should diminish.

5. Public funds would be saved by the lessened need to fight poverty.

'Embryo Is Human Life'

MRS. MARY K. STINE
Pepperell, Mass.

This letter is in reference to your August article on abortion.

The Roman Catholic Church never has held that a baby's life is more important than a mother's life. In view of your usual generous coverage of Catholicism, I am surprised that you would print such a false statement.

That an embryo is a human life is more than "one prevalent theological view"; it is a medical fact. The most recent studies reveal that the tiniest embryos are active swimmers. By the age of 20 days—before most women know they are pregnant—their hearts are beating. By six or seven weeks—before the fetal age of most abortions—they have all their internal organs, moving arms and legs, a functioning brain, and actually look like human babies.

The beautiful photographs of the unborn and the medical evidence seem to imply that we can no longer point to any essential difference between an unborn and a newborn baby. Neither is self-conscious or rational; both are tiny, genetically determined, living

LIFE INSURANCE

ISSUED BY MAIL • KEEP IT FOR LIFE

MAIL THIS AD NO OBLIGATION

APPLICATION MAILED TO YOU

\$5000 ENTRY AGES 21 to 70 • \$2000 ENTRY AGES 21 to 80

Whole Life Policy pays world-wide for death from any cause, any time, except during first policy year for either suicide or death from undisclosed pre-existing health conditions. Mail your name, address, zip code, year of birth and ad to Great Lakes Insurance Co., Elgin, Ill. 60120. Dept. KD128NG

GOWNS

**CHOIR - PULPIT
STOLES - HANGINGS**

THE C. E. WARD CO.
NEW LONDON, OHIO



CLASSIFIED ADVERTISING

Address **TOGETHER**—Classified Dept.

201 Eighth Avenue, South, Nashville, Tenn. 37203

The **CLASSIFIED** section of **TOGETHER** magazine is designed exclusively for an exchange between subscribers and to help subscribers. Standard categories only. No Agents Wanted or Opportunity for Profit advertising. Advertisements of a strictly commercial nature are not acceptable.

CASH MUST ACCOMPANY ALL ORDERS. Rate: 75¢ per word (Minimum charge \$15.00). Complete name and address or **TOGETHER** confidential box number is counted as four words.

HELP WANTED

HOUSEPARENT COUPLE FOR CHURCH-related Boys Home. Interesting, challenging work. Attractive salary, apartment, full maintenance, paid vacation, sick leave, holidays. Must live in. Apply in person or letter. No phone calls accepted. Contact John Cunningham, Bashor Methodist Home for Youth, Inc. R.R. 3 Box 253, Goshen, Indiana 46526.

DIRECTOR OF CHRISTIAN EDUCATION for a church of 1450 members, First Methodist Church, 534 Whitney Boulevard, Belvidere, Illinois 61008.

HUSBAND AND WIFE TEAM for houseparent work. Good salary plus board and room. In-service training and opportunity for advancement in profession and salary. **CHADDOCK BOYS SCHOOL**, Quincy, Illinois 62301.

NEEDED IMMEDIATELY: QUALIFIED SOCIAL worker with Christian commitment, to work in overseas office in child-care supervision. Should have college degree, some experience and some language aptitude. Adequate salary, plus expenses and living quarters. Reply to: Dr. E. Janss, Overseas Director, Christian Children's Fund, Inc., Box 511, Richmond, Virginia 23204.

DEDICATED COUPLE TO FILL position of houseparents at Idaho Youth Ranch, stressing spiritual, cultural, and academic development of boys aged 12 to 15. Contact John McCollum, Administrator, Box 534, Rupert, Idaho. Phone 208-532-4153.

RETIRED MINISTER AS ASSISTANT in growing Methodist Church of 950 members. Primarily pastoral visitation. In beautiful Eastern Wisconsin vacationland. Denomination unimportant. Write Reverend Bernard A. Kassilke, 323 Fifth Avenue, West Bend, Wisconsin 53095.

EASY! EARN \$\$

FOR YOUR ORGANIZATION

MAIL THIS AD NO OBLIGATION

FULL DETAILS RUSHED TO YOU — FREE

New fun and easy ways to raise the cash you need — \$50, \$100, \$500, or more! We'll send you complete information about exciting fund-raising opportunities, and a valuable new booklet, "Modern Guide to Fund Raising." Gives important information and 3 keys to positive fund-raising success. Choose from several plans — do it without putting up 1¢ of your own money! Rush name and address, with this ad, to Marion-Kay, Brownstown, Indiana 47220. Dept. E-256

humans destined for life in this world and the next.

If the abortion proponents claim that there is such a substantial difference, shouldn't they tell us what it is? Since they seem unable to do so, all the pro-abortion arguments, such as those advanced by Chaplain Allen in your August issue, could be used in difficult circumstances to justify infanticide.

What Substitute for Work?

EPHRAIM D. CONWAY, Retired
Minister
Jacksonville, Fla.

On page 8 of the July issue, a news item, *Study Guaranteed Income*, describes resolutions approved by the Methodist Board of Christian Social Concerns. The first deals with developing "the 'moral and ethical grounding for public policies' to provide families with enough income to participate as responsible and productive members of society."

Surely this must not be something that would destroy personal initiative and individual aspirations and ambition. Is there any substitute for hard work—morally, materially, or spiritually?

Paralysis for Initiative

MRS. B. H. SLATON
Fort Smith, Ark.

In the July issue of **TOGETHER**, Methodists were asked to give serious attention "to the idea of a guaranteed annual income for every American family." Who can make such a guarantee? If the government does it, taxes will have to be raised to the burden point, for the government can spend only what it collects from the people.

Business cannot do it without being forced into bankruptcy.

Besides, with such a program there are plenty of able-bodied people who would never offer to be self-supporting again. Such a regime would paralyze all initiative. The idea is unsound and impractical.

No, Wesley Would Approve

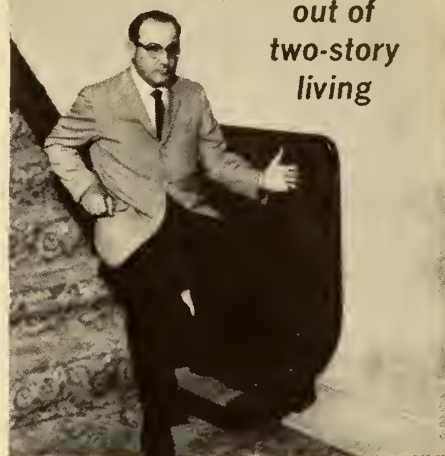
PERRY WESLEY WIGGINS
Redlands, Calif.

As a Methodist college student and certified candidate for the ministry, I cannot pass over the letter from Samuel G. Walker in the July issue. [See *Wesley Would Disown Us*, page 68.]

Mr. Walker registers shock at **TOGETHER's** art work in particular and present church trends in general. He mentions our drifting away from "the good old prayer meetings and old-fashioned class meetings," and says Wesley would disown the church "for

Take the "Ups and Downs"

out of
two-story
living



Install an Inclinette

There's no need to sell your two-story home because someone must avoid climbing stairs. Install an Inclinette on your present stairway and ride upstairs and down with the push of a button.

Inclinette is a must for the handicapped and elderly and a real convenience for every member of the family.

Write for new, free booklet

This colorful booklet tells about Inclinette, the 2-passenger Inclinator, and "Elevette" — our modern home elevator.



INCLINATOR COMPANY OF AMERICA

2307 Paxton St., Harrisburg, Pa. 17105

**PEWS, PULPIT & CHANCEL
FURNITURE**
✓ WRITE FOR Free CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & Co.



DEPT. 2, SCRANTON, PA. 18501

Do FALSE TEETH

Rock, Slide or Slip?

Many wearers of false teeth suffer embarrassment because their plates drop, slip or wobble at just the wrong time. Don't live in fear of this happening to you. Just sprinkle a little **FASTEETH**, the alkaline powder, on your plates. **FASTEETH** holds false teeth firmer so they feel more comfortable. Helps check "denture breath." Dentures that fit are essential to health. See your dentist regularly. **FREE!** For a sample write to **FASTEETH** at 86 Wall Street, Binghamton, New York.

FREE! ONE PAIR NYLON
SEAMLESS HOSIERY

with every one dozen pair purchased at our price of only 39¢ per pair. **COLORS**—Beige, Taupe, Samba or White. **STYLE**—Sheer or Mesh. **SIZE**—8 1/2 thru 11. Cantrease available as above for only 69¢ per pair. Add 25¢ per dozen for postage & handling charges.

HOSIERY

Box 1334, Burlington, N. C.

Sheraton's New Royal Reservation Service is here!



Keyed-up executives unwind at Sheraton. Call any Sheraton. In seconds, Reservation II will make Insured Reservations for you at Guaranteed Rates.

Sheraton Hotels & Motor Inns

145 Sheraton Hotels & Motor Inns in Major Cities.

McGUFFEY'S READERS

Reprints of the original 1879 revised editions of the famous McGUFFEY'S READERS. Exact copies of these grand old readers now available at the following low prices POSTPAID:

1st Reader	\$2.50	4th Reader	\$3.50
2nd Reader	\$2.75	5th Reader	\$3.75
3rd Reader	\$3.25	6th Reader	\$4.25

OLD AUTHORS, TR-10 Rowan, Iowa 50470

NEED TABLES? SAVE MONEY!

OUR 60th YEAR

FACTORY-DIRECT SALE

MONROE CUSTOM TABLES

Model CC-308 (30" x 96")

NOW ONLY \$30

when you order two or more.
F.O.B. Colfax, Iowa. Ship,
Wt. carton of 2: 140 lbs.

10 TABLES — \$300
(You Save \$54.50!)

ORDER TODAY!

Heavy-duty folding banquet table seats ten

- Stainproof plastic top
- Attractive tan linen pattern
- 14 gauge channel steel frame
- Foolproof gravity-type locks
- Baked-on beige enamel finish on metal.

FACTORY-DIRECT SAVINGS ON ...

- FOLDING AND STACKING CHAIRS
- TABLE AND CHAIR STORAGE TRUCKS
- RISERS & STAGES
- ROOM DIVIDERS

FREE 60th Anniversary Monroe Catalog!
Filled with outstanding values for churches, schools, clubs, lodges and other institutions. Find out how much time and money you can save when you order direct from Monroe. Mail coupon today!

THE MONROE CO. 59 Church St. Colfax, Iowa 50054
Please mail your 60th Anniversary Catalog to:

NAME _____
ADDRESS _____
CITY/STATE/ZIP _____

drifting away from the teachings of his time."

I agree that we are drifting away from prayer meetings and class meetings, but I certainly don't see this as a bad sign. I see it as a sign that the church today is not content to sit back like some huge pudding and let the sauce of religion pour over it. The church is trying to find meaning in the world where we live and work.

Wesley refused to accept the "old-time religion" that the Church of England was trying to spoon-feed him, and we cannot pretend that everything will be fine if we go back to "the good old prayer meetings and old-fashioned class meetings." These were fine for their day, but we are living today, not 150 years ago.

I strongly feel that if the Christian church is to keep on proclaiming the good news of Jesus, it must find new ways in which to preach this wonderful gospel. Secular hymns, jazz services, worship-in-the-round—I feel that John Wesley would have loved these new forms of worship and that he would be one of our leading reformers.

If he came back today, I think the church would disown him for being too radical long before he would disown the church for "drifting away from the teachings of his time."

What Happened to Art?

MRS. M. W. CULP
Kannapolis, N.C.

Five or six years ago I was a subscriber to TOGETHER and so much enjoyed the good reading and most of all the beautiful art. I often shared it with friends. Lately I have subscribed again.

Please tell me what has happened to the once lovely art, the worthwhile reading material? I have been very disappointed, and I am not alone in my opinion. Even my pastor has expressed disgust at the horrible contemporary depictions of Christ and other subjects.

I have a copy of the April issue before me, and the later issues are just as disappointing. I do not enjoy seeing Christ so depicted or made the object of such contemporary expressions of art. It has a greater resemblance to a comic strip. Beauty and true expression have become lost. Without some drastic change, there will be no renewal of my subscription.

A Duty to Provide Jolts

MRS. H. F. LAVENDER
Fayetteville, Ark.

Where has our open-mindedness gone? Do we have to agree with everything we look at or read? It would help each of us to open the windows of our narrow minds and let the fresh air of other minds and cultures in—

and, yes, the beauty of the art of other cultures, also. We are so steeped in the supposed superiority of our American culture that we fail to appreciate others.

It should be the purpose, even the duty, of writers, artists, and ministers to jolt us out of our complacency. More power to TOGETHER in its attempts to rouse us!

As for the April cover, *The Teaching Christ*, so much disparaged in *Letters to the Editor* [June, pages 68, 69 and July, page 68], I felt that its message was one of prodding to help us see that we have made of our Christ and his work a pitiable caricature of the real Christ. We fail in our religious teaching to present an effectual Christ, and so we fall short of the real joy that we should experience at Easter and in our daily living.

PHOTO INVITATIONAL DATA

Reader-photographers who want to know technical details of the pictures published in our 11th Photo Invitational *The 148th Psalm* [pages 33-44] will find in the picture credits below the photographer's name, plus camera, film, and exposure information.

Cover—Robert C. Barnes, Joplin, Mo.: Heiland Pentax; Ektachrome X; 1/125 at f/11.
Page 33—Mrs. Walter A. Michel, Grenada, Calif.: Argus C4; Kodachrome II; 1/50 at f/11.

34 L.—Norman A. Bishop, Longmire, Wash.: Voigtlander Vito II; Kodachrome; 1/50 at f/16.

34 R. & 35 L.—Jack A. Keller, Seattle, Wash.: Konica; Agfachrome; 1/30 at f/8.

35 R.—Larry E. Halsten, Excelsior, Minn.: Leica M2; Kodachrome II; 1/125 at f/8.

36 L.—Lloyd G. Tofte, Fargo, N.Dak.: Agfa Solina; Ward; 1/50 at f/8 with closeup lens.
36 Top R. & 37 Top—Roger B. Sedgwick, Galesburg, Ill.: Agfaflex VI; Ektachrome X; 1/125 at f/8.

36 Bot. R. & 37 Bot.—The Rev. Franklin W. McGuire, St. Joseph, Mo.: Zeiss Ikon Contaflex Super B; Kodachrome II; 1/60 at f/5.6 with 2 Proxar lenses.

38—Mrs. David M. Diehl, Decatur, Ill.: Brownie Starflash; Ektachrome X.

39 Top—Eugene Held, Hinton, Iowa: Exacta; Kodachrome II; 1/100 at f/4.

39 Bot.—Bob Coyle, Dubuque, Iowa: Nikon F; Kodachrome II; 45 seconds at f/8.

40 Top—Mrs. Lola M. Autry, Hickory Flat, Miss.: Clarus MS 35; Kodachrome II; 1/50 at f/5.6.

40 L. Cen.—Ron Curbow, Mount Vernon, Wash.: Heiland Pentax; Ektachrome X; 1/60 at f/16 with electronic flash.

40 Bot. R. & 41 Bot.—Charles H. Birnie, Baltimore, Md.: Nikkorex F; Kodachrome II; 1/200 at f/11.

41 Top—Larry E. Halsten, Excelsior, Minn.: Leica M2; Kodachrome II; 1/50 at f/22 with two electronic flashes.

42 & 43 L.—Clarence R. Wolz, Baden, Pa.: Mamiya Autolux 35; Kodachrome II; 1/250 at f/8.

43 Top R.—Robert W. Lucky, Fair Haven, N.J.: Heiland Pentax; Kodachrome II; 1/125 at f/4.

43 Bot. R.—Irwin Fireman, Mattapan, Mass.: Canonflex RM; Ektachrome X; 1/125 at f/11.

44—Frederick Paul Shultz, Silver Spring, Md.: Yashica A; Kodachrome II; 1/100 at f/22.

Do you have questions about the new Adult Curriculum?



Q Who is it for?

A *Foundation Studies in Christian Faith* has been specially designed for all Methodist adults. Whoever you are, wherever you live, the new adult curriculum speaks to you in a vivid, dramatic, and direct way. Realizing that our world and our day demand a firm foundation on which to build a more adequate Christian life of service, *Foundation Studies in Christian Faith* was created to provide this base for all adult church members. If you have not yet begun the new adult curriculum at your church, you can still order the necessary materials. After publication, each quarter's materials will remain available in succeeding quarters. See your literature secretary to place your order.

Q What materials are included in each study?

A **STUDY BOOK.** For each teacher and student. **SELECTED READINGS.** Supplements the study book with passages from various sources, including the Bible.

RESOURCE PACKET. Provides materials that are applicable to study and stimulate discussion—filmstrips, records, charts, pictures, maps, and dramatic readings.

Q What topics are covered?

A There are eight different quarterly studies—designed for consecutive use—beginning in September, 1967, and continuing through August, 1969. The first three studies are:

Part I, **MAN'S SEARCH FOR A MEANINGFUL FAITH.** Shows how every human searches for meaning and examines the unique satisfaction provided the searcher by the Christian faith.

Part II, **GOD WITH US.** Available in December, 1967. Designed to help Christians understand and interpret the Bible and its relevance for contemporary man.

Part III, **WE HAVE THIS HERITAGE.** Available in March, 1968. Emphasizes the importance of the church in witnessing for God.



FOUNDATION STUDIES IN CHRISTIAN FAITH

RAPIDMIX!



Yeast bakers: there's *no* need to dissolve the yeast when you bake this new quick easy Rapidmix way with new improved Fleischmann's Yeast. No warming the bowl. No worry about water temperature. No risk of killing the yeast.

And the results are better than ever before. See easy details on every package of new improved Fleischmann's Yeast. And get 65 great new Rapidmix recipes in Fleischmann's New Treasury of Yeast Baking. This lively colorful 32-page cookbook is **FREE**, yours for the asking. Ask *now*.



Rapidmix—the revolutionary new yeast-baking method—has been developed for you by Fleischmann's, the people who brought yeast to this country 100 years ago. For exciting Rapidmix recipes, get the great new Fleischmann's Treasury. Just mail this coupon—quickly.

Fleischmann's New Treasury Of Yeast Baking



To: Fleischmann's Yeast
P.O. Box 36-B, Mount Vernon
New York 10557

Please send me the **FREE** Fleischmann's New Treasury of Yeast Baking, featuring great new No-Dissolve Rapidmix recipes.

Name _____

Address _____

City _____

State (BE SURE TO INCLUDE YOUR ZIP CODE) _____





